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THE WRITERS OF ALL NATIONS.

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IN TEN VOLUMES.

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A DESCRIPTION OF THE EAST-INDIES.*

CHAP. I.

Of Indostan, or the empire of the Great Mogul; the climate, soil, animals and vegetables; the manners and customs of the inhabitants; the Mogul's court, and the conquest of that empire by Shah Nadir.

INDOSTAN, or India Proper, is a country of great extent, situated to the east of Persia, and is bounded by Tartary on the north, by the peninsula of India within the Ganges, and the bay of Bengal on the south, and by India beyond the Ganges on the east. It is also called Mogulstan, or the Empire of the Great Mogul. As the tropic of Cancer runs

* As the reader has followed Sir John Chardin to Gambroon, on the most southern confines of Persia, it will naturally be expected that we should now proceed to a description of the East-Indies: but it is proper first to remind the reader, that a great part of this task is already performed. We have given an account of the manner in which those countries were discovered by the Portuguese admiral, De Gama; and of the prosecution of those discoveries by De Cabral. The reader has seen the first voyage of the English to those seas under captain Lancaster; and, under Mr. Grose's voyage to the East-Indies, a concise account of all the settlements of the English East-India company. In commodore Roggewein's voyage we have not only described the spice-islands, but all places in the East-Indies to which the

through the middle of it, the air is excessively hot; however, in the most sultry season, the rains, which usually begin at the latter end of June, and last till about the end of October, refresh the earth and cool the air. When those rains set in, a day seldom passes without terrible thunder and lightning; even in the fair season they have lightning, though without thunder, for several weeks together; but this does no harm. All the rest of the year, except at this season and the vernal equinox, the sky is clear and serene, and the earth refreshed with moderate breezes; so that the mornings and evenings are inconceivably pleasant. The above rains cause the most delicious plants to spring forth with incredible speed. Rice is their principal grain; it is sown in May and June, and generally reaped and threshed in the open fields in November and December: but they have also as good wheat and barley in several parts of the empire as in any other part of the world. Their chief fruits, besides those brought from Europe, are dates, figs, prunellos, melons, pomegranates, tamarinds, guavas, jaccas, pine-apples, mirabilons, mangoes, cocoas, sugar-canes, pepper, oranges, limes, &c.

Though the soil is so rich as to produce a great

Dutch resort for the sake of commerce: and in Laval we have given a particular account of the Maldives. But this is not all, the circum-navigators have frequently given us occasion to describe remarkable places omitted by other travellers, and from Dampier, Woodes Rogers, and the ingenious writer of commodore Anson's voyage round the world, we have given very entertaining descriptions of many places, which, though not yet resorted to for the sake of commerce, are well worthy the notice of the curious.

Thus we have already described the principal islands, nothing now remains but to give a description of the continent of India and some of the neighbouring kingdoms.

variety of fruit and flowers, yet the ground is so light, that seldom more than two oxen are used in plowing it. There are here numbers of fine forests that afford timber for building ships, and red-wood for dying. Their mulberry-trees supply their silk-worms with food; the toddy-trees furnish the inhabitants with liquor; and of the fruit of the cotton-tree and cotton-shrub they make calicoes, muslin, ginghams, &c. the great articles of their clothing and commerce. The country also yields pepper, ginger, sandal-wood, aloes, gum-lacque, cassia, camphor, indigo, opium, assafœtida, cardamums, borax, saltpetre, alum and sulphur; while the mountains produce jasper, agate, chrysolites, granites, amethysts, rubies, and diamonds.

Beasts, both wild and tame, are very numerous: of the former class are the elephant and the rhinoceros, with lions, tigers, leopards, wolves, jackals, elks, apes and baboons. Wild boars, deers, antelopes, hares and foxes, they hunt with dogs, leopards, and a small fierce creature, called a syagush. It is about the size of a fox, with long pricked ears like a hare, a face like a cat, a grey back and sides, with a white belly and breast. When taken out to hunt, a horseman carries it behind him hood-winked, and the deer and antelopes being pretty familiar, will not start before the horses come very near. The person that carries the syagush, takes off the hood, and shows it the game, which, with large swift springs, it soon overtakes, when leaping on their backs, and getting forward to their shoulders, it scratches out their eyes, and renders them an easy prey to the hunters. The leopard runs down his game, and often gives the hunters a long chase, as well as the dogs, who will take to the water when

the game betake themselves to swimming, which they frequently do.

The flesh of the Indian hog is reckoned the best butcher's meat of this country, particularly that of the wild hogs, of which there are great plenty. These not being the property of any single person, all are at liberty to hunt and kill them; so that though the people have no lands they can properly call their own, the privilege they enjoy in those of the prince is almost an equivalent, the lion being the only beast of the forest which the Mogul reserves the hunting of to himself. They have buffaloes, whose skins are smooth and without hair; but their flesh is coarse. Towards Persia and Tartary they have fine large sheep, with flat tails; but those in the south part of Indostan are thin and long-shanked, with a reddish hair on their backs instead of wool, and their flesh is lean and dry. The natives have plenty of good milk from their cows, buffaloes and goats; but their best cream will not every where produce butter, the climate being in some parts too hot to bring it to a due consistence; however, it is said they make good cheese in the north part of India.

They have abundance of geese, peacocks, hens, ducks, pigeons, plovers, turtle-doves, partridges, quails, parroquets, &c.; but the flesh of their poultry is generally lean and dry. Vultures are no where so common and tame as here, which is ascribed to their feeding much on the banana-tree. There is a kite here with a white head, to which some are so superstitious as to pay religious honours. They have bats as large as kites, and a beautiful bird, less than a wren, which has ravishing notes, and a beautiful plumage: as the monkeys, which

abound in the woods, are its greatest enemies, it builds its nest to the extremity of the twigs of the trees, whence they hang like a purse out of their reach. They have also excellent fish in their rivers and seas.

The people are generally well made, and have good features; towards the south they are black, and towards the north of an olive colour; but the natives have every where long black hair, black eyes, and hardly any of them are deformed. They are strong, acute, have a lively fancy, and a good genius. They are civil to strangers, profoundly submissive to their governors, but not remarkable for their courage. The Indians here are distinguished into Moors, or Moguls, and Gentoos, or original Indians, and Pagans. The former are a mixture of Tartars, Persians, Arabs, and most of the Mahometan nations, who, having power in their hands, behave as the lords of the country. The Pagans, who are much the greatest number, are as polite, as peaceable, as ingenious, and as inoffensive a people, as any on the face of the earth. Their beautiful chintz, and painted calicoes, are drawn by the meanest of the people, from their own fancy; for the chintz and calicoes on the Coromandel coast are painted with a pencil; but those to the northward are printed: however, the dye of neither washes out. For inlaying in ivory no people excel them. The goldsmiths work curiously in filligree, and imitate any goldsmith's work made in Europe. The builders use a cement, made of sea-shells, which becomes as hard as a stone; with it they terrace the roofs of their houses, or lay floors. They have likewise good carpenters, who exactly imitate the English models.

The Indians generally wear a white vest of calico, silk or muslin, which folds over before, and is tied with strings on either side. The sleeves are close to the arms, and so long, that they sit about their wrists in wrinkles; the upper part lies close to their bodies, but from the waist downwards it hangs in plaits reaching below the knee. They have no stockings, but their breeches reach down to their heels, and they put their bare feet into their slippers. Round their waists they wear a sash, in which the better sort have a dagger. In the northern part of the country they have shirts open before, which hang over their breeches, and in the winter season they also wear a cloak. The Pagans wear their hair made up in a roll behind, but the Moors have only a single lock; many of them wear their beards, but some have only whiskers. The Pagan women have their hair adorned with jewels, which they also wear in their ears and noses; they have bracelets on their wrists and ankles, and gold, silver or brass rings on their fingers and toes; if they cannot afford metal rings, they wear glass ones. The Mahometan women are almost always veiled, and let part of their hair hang on their shoulders.

The Gentoos are divided into eighty-five different tribes, which do not eat with each other; each tribe herds together, and those of one tribe cannot marry into another: they must pursue the trade and profession of the family, so that a goldsmith's son must be a goldsmith, and marry a goldsmith's daughter, and a carpenter's son must be a carpenter, and so with the rest. The chief of these tribes are the Brachmans, or Bramins, who are their priests; and the Rajaputes, or Rashboots, who profess arms, but do not, like the other tribes, abstain from meat,

except it be the flesh of a cow, or of some other beast which they hold sacred.

The Bramins, or priests of the god Brama, persuade those who are ill to leave legacies to the church, for which they give a receipt, which they put into the dead person's hand; in this case, says captain Hamilton, they draw a bill for ten times the value in the other world, on some eminent saint, who negociates such bills in paradise. They persuade the vulgar, that their idols eat like men; and in order that they may be plentifully provided with good cheer, they make them of a gigantic stature, and give them a monstrous belly: if the people fail in their offerings to these idols, by which the Bramins maintain their families, they threaten them with the anger of the gods. The people believe there is something so divine in a cow, that happy is the man who can get himself sprinkled with the ashes of one burned by a Bramin; and they esteem the man blessed, who, in the agonies of death, can lay hold of a cow's tail: for they believe in transmigration, and think the soul sometimes returns into the body of that beast, which they consider as a high honour. The souls of the wicked, they imagine, enter the bodies of dogs, swine, and other unclean animals. Hence they abstain from the flesh of all living creatures, and kill nothing that has life, for fear they should dispossess the soul of a friend or relation of its habitation. The learning of the Bramins consists in their being able to read and get by heart some ancient books, said to be written by Brama.

There is a religious order among them called Faquirs and Jonges, who make vows of poverty and celibacy, and, to obtain the favour of Brama, suffer

the most dreadful tortures. They contemn wordly riches, and go naked, except a piece of cloth about their loins, and some have not even that. A set of these never comb nor cut their hair, but delighting in nastiness, besmear their bodies and faces with ashes. The austerities of some of these are incredible, to those who have not been eye-witnesses of them. Some stand for years on one foot, with their arms tied to the beam of a house, or the branch of a tree; by this means their arms settle in that posture, and ever afterwards become useless: and some sit in the sun, with their faces turned upwards, till they are incapable of altering the position of their heads, the people, in all these cases, making a merit of feeding them.

Frauds are, however, sometimes practised; for in the year 1721, one of these zealots, pretending to more sanctity than his neighbours, gave out that he would be buried alive in a grave ten feet deep, and that he should appear at Amadabat, about two hundred miles distance, within the space of fifteen days. The grave was dug, and going in, he had some reeds placed about a foot or two over his head, to prevent the earth falling in. A large jar of water stood under the shade of a great tree, about ten or twelve yards from the grave, where a great number of Faquirs had, for some time, taken up their quarters, and had persuaded many people into a belief of the story; but the governor of Surat ordered a party of soldiers to see the Faquir buried, and to take care that no imposture was used in his pretended resurrection. They searched accordingly, and suspecting that some place about the root might afford a passage, ordered the Faquirs to remove a little out of the way, which they willingly did; but

finding nothing, they ordered them to remove the great water-jar, which was almost full: at this they exclaimed aloud; but their clamours strengthening the suspicions of the Mahometans, who, either breaking or removing the jar, discovered a subterranean passage that led within two feet of the grave, on which they fell upon the Faquirs with their drawn swords, and cut many of them to pieces; and the fellow, who was to have risen from the dead, lost his head in the fray.

Besides the many tribes of Indian idolaters, there is a sect called the Persees, or Guebres, who are worshippers of fire. These are here bred to trade and husbandry, and are very industrious.

The Banians, or Gentoos, are often married at six or seven years of age, but they do not cohabit before the bride is twelve, and the bridegroom sixteen. The weddings are celebrated with much pomp. In the afternoon the bridegroom sends a long train of messengers with presents to the bride, in covered dishes or baskets, preceded by a sort of hautboys, drums and trumpets, and followed by female slaves, for the use of the married couple; and after them is carried an empty palanquin, to carry the bride to the bridegroom's house. Several nights successively they are both carried in state through the streets by torch-light, dressed in their best apparel and jewels, with music, fire-works, flags and streamers, before them, and then the parents of the married couple send presents to their friends. These pompous cavalcades being over, they proceed to the house of the bride's father, where, being seated at a table opposite each other, they join their hands, and the priest covers their heads with a sort of hood, which remains spread over

them for a quarter of an hour, till he has finished a prayer and the nuptial benediction; and then uncovering their heads, the company is sprinkled with rose-water and other perfumes, mixed with saffron. If the youth does not happen to like the girl chosen for him by his parents, he may keep concubines; and if the wife murmurs at this, he may set her to work with his slaves, for which she can have no remedy, not even a divorce. The women of this country pay their husbands an extraordinary respect, and are entirely at their disposal; which is the less extraordinary, as, among the richer sort, the husband purchases his wife of her parents.

When a person dies, they wash the corpse, dress it in the common apparel usually worn by the deceased, and carrying it a little way out of the town, place it on a funeral pile, generally raised with wood near some river: those of fortune usually mix vast quantities of fragrant wood with the rest, and the whole being reduced to ashes, it is thrown into the river. As to the custom of widows burning themselves with their husbands, it seems in most places laid aside: where this is the case, the women who mourn for their husbands, shave their heads, and, seeming to abandon themselves to grief, neglect their dress, and never marry again; but the men never cut their hair on these occasions, unless it be for the death of a father, or some of their rajas or princes. When they mourn for other relations, they generally rend their garments, or rather put on an old torn vest, and appear quite negligent of themselves.

The buildings of the common people, especially those of the Gentoos, who are at least twenty to one

Mahometan throughout the empire, are generally low thatched cottages, with clay walls, and only one floor; but the bazars, and other public buildings, with the houses belonging to the Christian and Mahometan merchants, in some of the chief cities, are very pompous, being built with brick, timber and stone, and sometimes with marble. The houses of the more wealthy are two stories high, and have flat roofs, on which they take the morning and evening air.

The palaces of their rajas are mostly built in one form: before the gate is a large piazza, or roof, supported by pillars, open to the front; and upon the right and left towards the gate are banks of earth, about a yard high, on which are spread fine carpets, or pieces of European scarlet cloth, with cushions of the same, on which the raja sits to receive the complaints of his subjects, to entertain foreigners, or transact state affairs.

The power of the Mogul is so despotic, that he has the sovereign disposal of the lives and effects of his subjects, and none dare dispute his will. At his command the greatest lords are executed. Few days pass without his appearing at sun-rising; and the lords of his court are obliged to be in his apartment, in order to pay him homage. He shows himself also at noon, to see the wild beasts fight; and in the evening he appears at a window, from whence he sees the sun set. He retires with that luminary, amidst the noise of a great number of kettle-drums and drums, and the acclamations of the people, wishing him a long and a happy life. None are permitted to enter the palace, but the princes and great officers, who accompany all their discourse with continual reverences; they prostrate them-

selves before him at taking leave; they put their hands on their eyes, then on their breast, and lastly on the earth, to testify that they are only dust and ashes when compared to him. They wish him all manner of prosperity as they retire, and go backwards till they are out of sight.

When he marches at the head of his army, or goes a hunting, or to one of his country-palaces, he is accompanied by above 10,000 men. About a hundred elephants, covered with housings of scarlet, velvet and brocade, march at the head of this little army; each carrying two men, one of whom governs the animal by touching his forehead with an iron hook, the other holds a large banner of silk, embroidered with gold and silver: the first eighty carry each a kettle-drum. In the middle of this troop the Mogul rides, on a fine Persian horse, with trappings of gold, adorned with diamonds and pearls, gold bells and fringes, or in a chariot drawn by two white oxen, whose large, spreading horns are adorned with gold; and sometimes he is carried by men in a palanquin. The rajas and officers of his court compose his retinue, and have five or six hundred elephants, camels or chariots, loaded with baggage. When he rides on an elephant, he is seated on his back in a stately throne, adorned with gold and precious stones.

His sons have the title of sultans, and his daughters of sultanas; the former are married at thirteen or fourteen years of age, and, when they arrive at years of maturity, are sent to distant governments, none but the heir-apparent remaining with his father. The first son he has, by any of his wives, is considered as heir to the empire, though the longest sword generally carries it; but whenever he

obtains the throne, he inhumanly destroys his brothers, and their male issue.

The Mogul has seldom more than four wives, though his concubines generally amount to above a thousand. His court, according to Tavernier, is richer than can be imagined. The great men buy the finest diamonds that can be got, for their wives and daughters, whose head-dresses and other apparel are amazingly sumptuous: but those for the emperor's own use are the finest in the world.

Mr. Mandeslo observes, that the palace of Agra is four leagues in circumference, and that it is fortified on all sides. After having passed several courts and streets, separated by different gates, one comes at last to the Mogul's apartment, which is in the middle of the building. In the first saloon is a balustrade of silver, where are the officers of the guard, who allow none to enter but the great lords of the court. This leads into the chamber of ceremony, where there is another balustrade of gold, enclosing the throne of massy gold, enriched with diamonds and pearls. None but the king's sons are allowed to enter within this balustrade, or to cool the air, and drive away the flies with fans. In this palace is a high tower, the roof of which is covered with plates of gold.

If we may believe Tavernier, this prince had four thrones adorned with diamonds, rubies, emeralds, and the richest pearls, made up in several figures; and that one of them, which was crowned with two peacocks, that had their tails set with jewels, cost thirteen millions sterling; and that in this palace are two apartments covered all over with gold, as are also the pillars that support the pavilions.

There are two solemn festivals, of which he is the principal object. The first, at the beginning of the new year, lasts about fifteen days. A theatre is erected before the palace, fourteen feet high, fifty-six long, and forty broad, covered with rich tapestry, and surrounded by a balustrade. Near it is a building of painted wood, embellished with mother-of-pearl, in which some of the principal lords of the court seat themselves, though they have at the same time tents erected in the first court of the palace, where they display all their riches and splendor. The prince, attended by seven of his ministers, ascends the theatre, where he seats himself on velvet cushions, embroidered with gold and pearls, waiting for the presents that are brought him, which he receives equally from the people and the grandees of the empire, during the eighteen days the ceremony lasts, and towards the end he disperses among them his bounties; these consist in places and dignities, which he confers on those who have been most liberal to him. Tavernier says, he saw him receive at one of these feasts above thirty millions of livres in diamonds, rubies, emeralds, pearls, gold, silver, fine stuffs, elephants, camels and horses.

The second festival is the anniversary of his birth. He begins the day with all manner of diversions, which he breaks off to go to the palace of the queen his mother, if she be yet alive, and having shown his gratitude to her, he causes his grandees to make her magnificent presents. After he has dined, he puts on his finest robes, covers himself with gold and jewels, and being rather loaded than adorned, goes into a vast and superb pavilion, where he is waited on by the principal lords of his court.

He here finds the great scales, and the chains that suspend them, both of which are of massy gold adorned with jewels. He places himself in one of the scales, the other being filled with gold, silver, jewels, pieces of stuff, fine linen, pepper, cloves, mace, cinnamon, corn, pulse and herbs, and an exact register is kept of the difference of his weight every year. If it appears that he has made any considerable acquisition of flesh since he was weighed last, there are great rejoicings throughout the whole kingdom.

This ceremony is followed by his distributing small pieces of money among the poor; and in throwing among the grandees nuts, pistachios, almonds, and other fruits, made of gold; but they are so small, and the gold so thin, that a thousand of them do not weigh seven or eight pistoles. The festival is concluded with a magnificent supper given to the lords of the court, with whom he spends the night in drinking.

But though the treasures of this monarch, and his revenues from forty kingdoms, which are within his empire, are immensely great, yet specie is hardly any where scarcer than among the private persons in this empire.

It is, however, proper to observe, that this pompous account was wrote before Nadir Shah ravaged the Mogul's dominions: for, in the beginning of 1739, that conqueror having defeated the Mogul, entered Delhi, secured his person, and, having seized all his jewels and treasures, of which he obliged him to give him a list, replaced him on the throne, obliging him to promise to pay him an annual tribute of £6,250,000 sterling. Among the other plunder seized by the Persian monarch, was

the emperor's bed of state, adorned with precious stones, and the grand imperial throne. In short, the value of the plunder taken from the Mogul and his nobles, is said to amount to one hundred and eleven courons, or £231,250,000 sterling. It must be acknowledged, that the largeness of this immense sum may render this account improbable; it is therefore necessary to add, that it is taken from a letter from Persia, published the same year in the London Gazette.

CHAP. II.

A description of the most remarkable places in the provinces along the coast of India; of the navigation of the Indus; of the kingdom of Guzerat, and of the cities of Diu, Cambay and Surat.

THE first port in Sindy, the most western province of India, is Larribundar, situated five or six leagues from the sea, on a branch of the river Indus, capable of receiving ships of 200 tons burden. It is a village of about one hundred mud houses, with a large stone fort, that has four or five great guns, to defend the merchandize, and prevent its being seized by the ballowches and other robbers. Tatta, the metropolis of the province, is a large and rich city, about three miles long, and one and a half broad, at about forty miles from the above village. All goods carried from one of these places to the other, are transported on camels, oxen and horses. The country, which is almost level, is overgrown with shrubs and bushes, fit to cover an ambuscade, and often made use of by the above robbers, who suddenly rush out on a caffila or caravan, and, while the guards and carriers are

fighting, another party drives away the beasts with their packs.

Captain Hamilton once came to Larribundar, with a cargo from Malabar, worth about £10,000, where being unable to sell his goods, he was obliged to travel to Tatta, in a caffila of 1500 beasts, and as many or more men and women, besides 200 horse for their guard. Having proceeded about sixteen miles, they were informed by their scouts that a great body of robbers were just before them. Captain Hamilton had thirteen of his best marksmen belonging to his ship with him in the front, where his beasts were, and being all mounted on Indian horses, which are very small, they dismounted, and set their beasts on their flanks and fronts, to serve for a barricado against the sword and target men, who were the principal strength of the robbers. They had not been long in that posture, when the robbers sent a herald on horseback, who brandished his sword, and on his coming within call, threatened, that if they did not immediately surrender at discretion, they should have no quarter. Our traveller had two seamen who shot extremely well, and therefore ordered one of them to fire at the herald, which he instantly did, and shot him through the head,. Another came soon after with the same threatenings, and met with the same treatment. The next that came, the captain ordered his horse to be shot in the head, to try if they could take his rider, that they might know the enemy's strength. The horse was killed as soon as he appeared; but some of the guard who were mounted, instead of bringing him, cut him to pieces. The horse-guard, who continued in the rear, seeing what was done in the front, now took courage, and get-

ting in among the bushes, met with some who had a design to attack the flank, and soon defeated them; which threw the rest into such a panic, that they betook themselves to flight, and the horse pursuing them, put many to the sword.

They now travelled without molestation to Tatta, where they were received with acclamations from the populace; and the better sort visited the English with presents of fruit and sweetmeats, ascribing the safe arrival of the caffila to their courage and conduct.

He and his men were lodged in a large convenient room that had large warehouses. The stairs from the street were each of one piece of porphyry ten feet long, of a bright yellow, and as smooth as glass. They were about ten in number, and led up to a square fifteen yards long, and about ten broad. The next day the nabob sent them his compliments with an ox, five sheep, as many goats, twenty fowls, and fifty pigeons, with sweetmeats and fruit in abundance. He was then encamped about six miles from the town, with an army of eight or ten thousand men, to punish these bands of robbers. He invited captain Hamilton to drink a dish of coffee with him, and the latter sending him word that he designed to kiss his hand, the next day he sent him twenty fine Persian horses well equipped, on ten of which he and his guard rode, and on the other ten were mounted the most considerable merchants in Tatta, who went to accompany him out of respect.

When they came to the camp they would have alighted; but an officer informed them, that the nabob desired they should be brought to his tent on horseback, and riding before them, conducted them to the door of the pavilion, which the captain en-

tered, and found the nabob sitting alone. He desiring to lay a small present at his feet, this was readily permitted. It consisted of a looking-glass of about five pounds value, a gun and a pair of pistols well gilt, a sabre blade, and the blade of a dagger gilt, a tobacco-pipe, and an embroidered case to put it in. The nabob sent for all who had accompanied Mr. Hamilton into the room, and showing them the present, expatiated on the value of every piece of it; and after some encomiums on Mr. Hamilton's valour and generosity, told him, that he was a denison of Tatta, and should be exempted from all custom on the goods he had brought or should export; and that he should have the power of imprisoning any person who bought any part of his cargo, and did not pay according to agreement; and if that was not sufficient to induce them to give him satisfaction, he might sell their wives and children to discharge the debt.

Within about four miles of Tatta, are forty-two fine large tombs, the burying-place of some of the kings of Sindy, when that country was governed by its own monarchs. Mr. Hamilton went into the largest; this was built in the form of a cupola, and in the middle of it stood a coffin, about three feet high and seven feet long, with some others of a smaller size. The cupola was of yellow, green, and red porphyry, finely polished, and being set chequer-wise, had a very pleasing effect. This tomb is about thirty feet high, and twenty-one in diameter, and is said to have been the burying-place of the king of that country.

The city of Tatta stands in a spacious plain, about two miles from the river Indus, from which canals are cut to bring water to the city and the

gardens. Those which formerly belonged to the king were, at that time, well stored with excellent fruit and flowers.

The river Indus is navigable for their vessels as high as Casmire, in thirty-two degrees north latitude. One branch runs to Cabul, to the westward, and others through several large provinces situated to the east. These vessels are called kifties; they have one mast, carrying a square sail, and are flat-bottomed. Some of them are two hundred tons burden. The cabins are built from stem to stern, and in each is a kitchen, and a necessary which opens into the water. These cabins are let to passengers, and the hold being divided into separate apartments, are let out to freighters, so that every one having a lock on his own cabin and apartments in the hold, has his goods always ready to dispose of wherever he finds a market.

This country never knows the misery of famine, for the Indus overflows all the low grounds in the months of April, May and June, and when the floods go off they leave a fat slime. Before the earth dries, it is sown and harrowed, and never fails of bringing forth a plentiful crop.

The people here manufacture silks, calicoes, cotton cloths of several kinds, and also chintz and very beautiful coverlets for beds. They make very fine cabinets, both lacquered and inlaid with ivory, and the best bows and arrows in the world, of buffalo's horns.

The religion established by law is the Mahometan, but there are ten Gentoos to one mussulman.

The next maritime country to Sindy is Guzerat, an island formed by a branch of the Indus, that runs into the sea at the river Cambaya. The na-

tives are vassals to the Mogul, though they are still pagans. The first town on the south side of the Indus, is Cutchnaggen. It has some trade, and produces coarse cloths, cotton and chonks, a shell-fish in the shape of a periwinkle, but as large as a man's arm above the elbow. In Bengal these shells are formed into rings for the ornament of women's arms; and they are worn in many parts of India. This country is famous for pirates. It has several other ports, the most remarkable of which is Diu, a small island on the south of Guzerat, three miles long and two broad, belonging to the crown of Portugal. The city is pretty large, and fortified by a high stone wall, with bastions at convenient distances, well furnished with cannon. The harbour is secured by two castles, that can bring above a hundred large cannon to defend its entrance, and by sea it is fortified by nature with dangerous rocks and high cliffs. This is one of the best built, and strongest cities in India, and its stately edifices of freestone and marble, are sufficient witnesses of its ancient grandeur and opulence; but at present not above a fourth part of the city is inhabited. It contains five or six fine churches, which standing on a rising ground of an easy ascent from the great castle, and the churches rising gradually higher than each other, show all their beautiful fronts to the sea, where they appear to great advantage; and within they are well decorated with images and paintings.

Goga is a pretty large town, that has some mud-wall fortifications. There is some trade, and strangers are admitted to a free commerce in such merchandise as is fit to be imported or exported to or from Guzerat. The town is governed by an officer

of the Mogul, whose forces for the defence of the place amount to about two hundred.

A peninsula, which lies at the bottom of the mouths of the Indus, contains the greatest part of the kingdom of Guzerat. There is not a more fertile province in all the Indies; it produces fruits and provisions in such abundance, that it supplies the neighbouring provinces. Cambay, at the bottom of the gulf of the same name, and only twelve leagues from Goga, is a fine, large and agreeable city; its streets are spacious, handsome and straight. Though it is, at least, two leagues in circumference, it is entirely built of hewn stone. Without its walls are very large suburbs, and fifteen or sixteen public gardens. It is still a place of pretty good trade, though it is now not half inhabited. The natives are strict observers of the doctrine of the metempsychosis, and Du Bois says they maintain three hospitals, one for birds, another for goats, and a third for black cattle. The zealots, who eat nothing that had life, lay food for animals on the high-ways and in the fields. The Banyans carry in their girdles an instrument to brush the places where they sit down, or where they walk, lest they should crush the ants, and other reptiles that may be found there. Some of them carry their scruples and weakness so far, as to eat nothing that is red, for fear there should be blood in it. By the force of money they have obtained from the great Mogul, the singular privilege, that no calf, bull or cow shall be killed in their city; and if a Christian or a Mahometan should be found transgressing the prohibition, his life would be in danger. These Pagans have in this city one of the most magnificent temples in the kingdom, full of idols of all sizes, and, for the most

part, of monstrous figures. It contributes to the wealth and grandeur of Surat, to which it is subordinate; and its vicinity to Amanabat, from which it is only about one hundred and fifty miles distant, makes it share the advantages of that great city, which in magnitude and wealth is but little inferior to the best towns of Europe. In this last city the English have a factory of commerce.

The country abounds in grain, cattle, cotton and silk. Cornelian and agate are found in the rivers; of the former they make rings and seals, and of the latter cabinets, some of which are of one entire stone, except the lids. Mr. Hamilton says, he has seen some of them fourteen or fifteen inches long, and eight or nine deep, the value of each being thirty or forty pounds sterling. The natives are the best embroiderers in India, or perhaps in the whole world.

Surat, situated to the south, on the peninsula of India, on the banks of the river Tapta, or Tapee, is the next sea-port town of consequence. The inhabitants are computed at 200,000 souls, among whom are many Mahometans and Gentoos, who are immensely rich. There are here as many different religions as in Amsterdam; that by law established is Mahometanism, of the sect of Ali. There are some called Musey, who observe the law of Moses, as well as the Koran, but the Gentoos are the most numerous, and are either merchants, bankers, brokers, accomptants, collectors or surveyors; but few of them are of any handicraft trade, except tailors and barbers.

Surat is one of the best, the finest, the richest and greatest mart, not only of the Mogul's country, but of all the Indies. It was one of the first objects

of European ambition. The Portuguese established themselves there by force of arms, in the year 1530; the English followed them in 1609; the Dutch in 1616, and the French in 1665. All of them have contributed to embellish a city, which was already esteemed the most splendid in all the country. Part of the streets are paved with porcelain, and some houses are fronted with it. The houses are flat on the top, and the rich vie with each other in their decorations. The furniture of their apartments is superb, and their magnificence is seen even in the pent-houses of their windows. These consist of several rows of small planks, joined together obliquely over the windows, and inlaid with mother-of-pearl, and the shells of tortoises, crocodiles, &c. Thus they keep off the heat of the sun, which is extreme, and by weakening the light they render it more agreeable by that mixture of colours, which is reflected by its rays.

The fields about Surat are very fertile, except those towards the sea, which are sandy and barren. They have excellent beef, mutton and fowl, daily exposed to sale in the city. Beef is about three farthings a pound, when the bones are bought with the flesh, and about a penny with the bones taken out. Mutton is three half-pence a pound, large fowls are sold for seven-pence half-penny a piece, and live hares at four-pence each. They have great plenty of wild-fowl. Their flamingoes are large and good: the pady-bird is also good in its season, and the corn-bird is excellent. They have good partridges; but the pheasants are bad. The wild-geese, ducks and teal, are plenty and good, and several sorts of turtle-doves are both beautiful and well-tasted. They have likewise plenty of good

wheat, as good as any in Europe, with some peas and French beans; but neither oats nor barley.

There are few or no buildings in the city. The French have a little church near the old English factory; but though there are above an hundred different sects here, they have no religious disputes, each being willing his neighbour should worship God in that way he believes will please him best.

The Mahometan women always go veiled when they appear abroad. Their garments differ but little from those of the men. Their coats, which also serve both sexes for shirts, are close-bodied; the men's are gathered in plaits below the navel, to make them appear long-waisted; and the women's are gathered a pretty way above, to make their waists seem short. They both wear breeches which reach to the ankles. The men have only silver rings on their fingers, and generally put one for a signet. The women wear gold rings on their fingers, and sometimes one on the thumb, in which is set a small looking-glass; they likewise wear gold rings in their noses and ears. On the other hand, the Gentoos permit their women to appear bare-faced, and their legs are naked to the knee. They wear gold or silver rings, according to their ability, one in the nose, and several small ones in holes bored round the rim, with a large and heavy one in the tip of each ear. They likewise wear rings on their toes, and shackles on their legs, of those metals made hollow; these contain glass beads, in order to rattle when they walk. The men wear gold rings in their ears, and often three or four in a cluster hanging at the tip; some have them also set with pearls.

From Surat to Daman, a town belonging to the

crown of Portugal, at twenty-two leagues distance, are several rivers and villages under the superintendancy of Surat. Daman was once a place of good trade, but is at present reduced to poverty. It is situated on the sea-shore, at the mouth of a river, and is naturally very strong, from its being surrounded by a deep marsh; it is also encompassed by a good stone wall. The town is about half a mile long, and nearly as broad; the buildings of the city are of stone, and it has a large cathedral, that may be seen at sea at a considerable distance. There are two or three other churches, a convent, a monastery, a nunnery, and an hospital. On the opposite side of the river is a castle, distinguished by the name of St. Salvador.

CHAP. III.

Of the peninsula of India on this side the Ganges. Singular customs of the Malabars. Observations on the different climates on the coast of Malabar and Coromandel.

AT Daman begins the peninsula within the Ganges, a large country which nearly resembles the figure of a cone reversed. It is washed towards the east, south and west, by the waters of the ocean; and the country of the Great Mogul bounds it to the north. It lies in the torrid zone, between 7° 30′ and 21° north latitude, extending from north to south two hundred and seventy leagues, and its outmost point is called Cape Comorin. The excessive heat of this country renders the colour of the inhabitants much darker than those who live in Indostan; but with respect to fertility and riches, both countries are nearly the same. The country

is, however, more celebrated for its numerous harbours, and the immense commerce of the European nations.

The western coast, which extends from Daman to Cape Comorin, is called the coast of Malabar; and the eastern side, which begins at that cape, and ends at the kingdom of Orixa, is the coast of Coromandel and Golconda. We shall proceed along the western coast to that cape, and then doubling it, proceed up the eastern side to the river Ganges.

From Daman to Bassaim is about eighteen leagues along the shore. The latter is a fortified city belonging to the crown of Portugal, standing on a little island separated from the continent by a small rivulet. Its walls are pretty high, and about two miles in circumference. In the middle of the city is a citadel: it has also three or four churches, with some convents and monasteries, a college, and an hospital. This is a place of small trade; for most of its riches lie dead in the churches of the Portuguese, or in the hands of indolent, lazy, country gentlemen, who loiter away their days in ease, pride and luxury, without having the least feeling for the poverty of the rest of the people.

At about half a league distance is the island of Salsett, which is about twenty miles long, and in some places ten broad. The island is cut almost in two by a narrow river, near the mouth of which is a small town called Versua, that has a little narrow harbour, deep enough to reeeive ships of the greatest burden. It has a small trade in dry fish, which are sold to the inland countries and villages.

Bombay, an island belonging to the crown of England, is the next place of consequence; near it is the island of Elephanta, remarkable for a sur-

prising temple cut out of a rock. Farther to the south is Chaul, a town belonging to the Portuguese, situated on the side of a river that affords a harbour for small vessels. The town is fortified, as is also an island on the south side of the harbour. This was once a place of great trade, particularly for fine embroidered quilts, but is now miserably poor.

Passing by several inconsiderable towns on the coast, you come to Goa, the metropolis of the Portuguese dominions in India, situated in an island about twelve miles long, and six broad. It has a fine salt-water river, capable of receiving ships of the largest size, which lie within a mile of the town. The banks of the river are adorned with noble structures, as churches, castles, and gentlemen's houses; but the air of the city being reckoned unwholesome, it is not well inhabited. The viceroy's palace is a fine edifice, within a pistol-shot of the river, over one of the city gates, that opens into a spacious noble street about half a mile long, terminated by a beautiful church called Misericordia. There are indeed so many churches, convents and chapels, that one half of them would be sufficient for a much larger and better peopled city. Most of these structures are built and adorned on the inside with astonishing magnificence; the king of Portugal having assigned revenues to all the churches, and pensions to all the communities in proportion to their numbers. The Jesuits alone had lately five houses, all very rich.

None of the churches in or about Goa have glass windows, except one in the city, dedicated to St. Alexander, the rest have panes of transparent oyster-shells, as have likewise all their stately houses. There is here likewise a fine hospital Every church

has a set of bells, some of which are continually ringing. The market-place, which stands near the church Misericordia, is about an acre square, and in it are sold most things produced in that country; and in the shops about it may be had the produce of Europe, China, Bengal, and other countries of less note. The viceroy generally resides at the powder-house, about two miles below the city, on account of some springs of water, esteemed the best in the island.

The established religion is that of the church of Rome. They have here the court of inquisition, which proceeds with the greatest severity against all who are suspected of heresy; yet their Indian converts are indulged in their abstaining from cows flesh, on account of the peculiar veneration paid to that animal by the Gentoos; and though the severity of the inquisition awes both the clergy and the laity, many Gentoos are suffered to dwell in the city, where they are tolerated, on account of their being more industrious than the Portuguese Christians.

The clergy at Goa are very numerous. The first, or grand inquisitor, is always a secular priest, who has the sole right of being carried in a palanquin, and has much more respect paid him than the archbishop or viceroy. His authority extends over all persons, laymen and ecclesiastics, except the archbishop, his grand vicar, who is always a bishop, the viceroy, and the governors who represent him; but even these he may cause to be arrested, and begin their processes, after he has informed the court of Portugal of the crimes laid to their charge. His palace, as well as that of the viceroy, is very magnificent: his houshold consists of gentlemen, equer-

ries, pages, footmen, and a great number of other domestics.. The second inquisitor is a Dominican; and the other officers, called deputies of the holy office, are taken from among the Dominicans, Augustins, and Bare-headed Carmelites. The houses of the Portuguese are large, and their outsides magnificent: but within they are poorly furnished, and they keep very mean tables. Captain Hamilton says, that he has stood on a little hill near the city, and counted near eighty churches, convents and monasteries; and he was informed, that in the city and its districts, which stretched twenty miles along the coast of the continent, and fifteen within land, there are no fewer than thirty thousand monks and churchmen.

There grows in the island of Goa a very singular vegetable, called the sorrowful tree, because it flourishes only in the night. At sun-set, no flowers are to be seen, and half an hour after it is quite full of them. They yield a sweet smell, but last no longer than the sun begins to shine on the tree; then some of them fall off, and others close up; and this continues the whole year. It is nearly as large as the prune-tree, and its leaves resemble those of the orange. It is commonly planted in the courts of houses, to have the advantage of their shade and smell.

The country about Goa has little corn, but produces some excellent fruits, particularly the mango, which is reckoned the largest and most delicious of any in the world; their jambo-malacca is very beautiful and pleasant. The little trade they have is mostly for their arrack, which they distil from the liquor of the cocoa-nut-tree, which grows in great abundance in the territories of Goa.

To the southward of the kingdom of Visapour, in

which Goa is situated, is the city of Narsing, which others call Chandegri of Bisnagar. This is the capital of the kingdom of Bisnagar, built on the summit of a high mountain. It is surrounded with a triple row of walls, the last of which is more than three leagues in circuit. The prince's palace is lofty, spacious, magnificent, and environed with large and deep ditches. None are suffered to enter the fortress without his express permission. He allows Europeans, and other strangers, to pass some days in the city in quality of travellers; but none are permitted to settle there for the sake of trade. However, many have staid there long enough to inform us, that there is no place in the Indies where justice is so impartially administered.

The king of Bisnagar takes the title of king of kings, and husband of a thousand wives; and has sometimes made war to maintain these ridiculous titles. He has many fortified places; but his cannon are not made like ours; they are formed of thick plates of iron, joined together, and fixed with iron hoops like hogsheads. Every year he visits his kingdom, and reviews his troops, who honour him as a god. He can raise 100,000 infantry, 30,000 cavalry, and 700 elephants. The inhabitants are Pagans, and worship the sun in particular, in honour of whom they have a grand festival every year. In the inland part of the kingdom are many cities; but it will be sufficient to mention Rasconde above Bisnagar, which is a mine of the richest diamonds in all the Indies; Gandecot and Bezoner, famous for the number, singularity, and magnificence of their pagods; and many other places whose fields produce pepper, ginger, rhubarb, sugar, cocoa-nuts, palm-trees and rice in abundance.

The next place of note is Carwar, which has the advantage of a good harbour, and a river capable of receiving ships to the amount of 300 tons burden. The English have a factory here, fortified by two bastions, and some cannon for its defence. The valleys abound in corn and pepper; and the woods on the mountains with many sorts of wild beasts, as tigers, wolves, monkeys, wild-hogs, deer, elks, and cows of a prodigious size. There are several species of the tiger, the largest of which is less greedy of human flesh than the others. Mr. Hamilton says, that he was once here in the woods with his fuzee, when a small rain happening to fall, damped his powder, which was only wrapped up in paper: his gun being useless, he struck into a foot-path, which led from the mountains to the factory; but he had not gone far, when he discovered a very large tiger in the same path, with his face towards him. The tiger no sooner saw him than he squatted with his belly to the ground, and wagging his tail, crawled slowly to meet him. Mr. Hamilton, thinking it in vain to fly, walked leisurely forward, till he came within ten yards of him, and then clubbing his piece, made what noise he could to frighten him, on which the beast rushed into a thicket, and leaving the road free, Mr. Hamilton escaped with no other harm than that of being very much terrified.

The chief of the English factory is much esteemed in the country, and when he goes a hunting, is generally accompanied by most of the people of distinction in that neighbourhood, attended by their servants and vassals well armed, and with trumpets, hautboys and drums. The men with firearms place themselves at convenient distances along the skirts of a hill or wood, and others are sent with

loud music, to rouse the game, who spread themselves for a mile or two, and, on a signal given, strike up at once, and march towards the skirts of the wood or hill, where the musketeers are placed. The wild inhabitants, astonished at the unusual noise, fly before the music, and fall into the ambuscade, when many of them are killed. Mr. Hamilton was present at one of these huntings, when a dozen of deer were shot; besides two wild cows, with their calves, who would not leave their dead parents, though they had done sucking, and four or five sows, that had above a dozen of pigs, were all killed.

Farther to the south is the province of Canara, which had several customs peculiar to itself. Its most northerly port is Onoar, which has a river deep enough for ships of two or three hundred tons, and it has an ancient castle on a low hill, built by the Portuguese, when they were lords of the coast of India; but the rajah of Canara blocked them up in the castle, till hunger forced them to surrender. The established religion is the Pagan, and there is here a temple annually visited by great numbers of pilgrims. The image is sometimes carried in procession. This idol, which rather resembles a monkey than a man, is put into a vehicle in the form of a tower, in which are also eight or ten priests employed in singing his praises. This vehicle has four wheels, and is drawn with a thick rope through the streets, by a number of people, attended by a great mob.

This is said to be the country in which the custom of burning widows was first introduced, and where it is still practised. Mr. Hamilton saw it performed several ways. They dig a pit about ten

feet broad, which they fill with logs of wood. One great piece is set at the brim, ready to fall down on pulling a cord. When all are ready, a great quantity of oil or butter is thrown on the wood, and the corpse of the husband placed about the middle of the pile, and the fire being set to it, it is instantly set in a blaze. The wife then taking leave of her friends, the drums, trumpets and hautboys strike up, when, walking two or three times round the pile, she leaps in upon the corpse.

In other parts they use no pits, but a pile is built, the corpse is placed on it, and the victim dancing round it for some time, to the sound of loud music, leaps in; if she hesitates, the priests push her in with long poles, making such a hideous noise that she cannot be heard; and all the while she is burning, the priests dance round the fire. "I heard a story," says Mr. Hamilton, "of a lady, who had received addresses from a gentleman that afterwards deserted her, and she was obliged by her relations to marry another, who dying soon after the marriage, she was, according to custom, to be laid on the pile. The fire being well kindled, she was going to act the tragedy on herself, when, observing her former admirer, she beckoned to him to come to her. When he came, she took him in her arms as if she had a mind to embrace him, and, being the strongest, rushed with him into the flames, where they were both consumed with the corpse of her husband."

There are none, of the almost infinite number of travellers, who have passed through India, who do not mention the abominable custom of the women publicly burning themselves at the death of their husbands, in spite of the Mogul Mahometans, who have endeavoured to abolish this barbarous cere-

mony. Mandeslo, a traveller of great learning and veracity, who was present at one of these funeral rites at Cambaya, gives the following account of it: "A young woman, twenty years of age, having been informed that her spouse had died at two hundred leagues distance, resolved to celebrate his obsequies by burning herself alive. In vain was it represented to her, that the news was uncertain; nothing was capable of making her change the resolution she had taken. We saw her arrive at the place of her suffering with so extraordinary a gaiety and confidence, that I was persuaded she had stupified her senses with opium, which is commonly used in the Indies. At the head of the retinue which accompanied her was a band of the country music, composed of hautboys and kettle-drums, After that came several married women and maids, singing and dancing before the widow, who was dressed in her richest clothes, and had her neck, fingers, arms and legs, loaded with rich jewels and bracelets. A troop of men, women and children followed, and closed the procession. She had washed herself before in the river, that she might join her husband without any defilement or stain. The funeral pile was made of apricot-wood, with which they had mixed branches of sandal and cinnamon. She beheld it from afar with an eye of contempt, and approached it without being disturbed; she took leave of her friends and relations, and distributed her ornaments among them. I kept myself near her on horseback, along with two English merchants. Judging, perhaps, by my countenance that I was sorry for her, to comfort me she threw me one of her bracelets, which I luckily caught hold of. When she was seated on the top of the

pile they set fire to it, and she poured on her head a vessel of sweet smelling oil, which the flame immediately seized on: thus she was stifled in a moment, without being observed to alter her countenance. Some of the assistants threw in several cruets of oil, to increase the fire, and filled the air with frightful cries. When she was entirely consumed, her ashes were thrown into the river."

It is generally said, that this barbarous custom was introduced by the Indians, to put a stop to the cruelty of their wives, who, from jealousy, frequently poisoned their husbands. Mr. Grose, however, maintains, that this opinion is an over-refinement of conjecture, as false as it is injurious to the women of the country; no such practice being either attested by credible tradition, or warranted by the behaviour of other Indian women, not subjected to this custom, and who are generally too soft and tender to incur even the suspicion of such detestable barbarity. He rather attributes it to the artifices of the Bramins, and the dreadful power of a religious phrensy; and, Mr. Mandeslo observes, that they have always had the precaution to animate their courage, by assuring them, that those who have the noble generosity to sacrifice themselves to the manes of their husbands, shall live with them in the other world seven times as long, and with seven times the pleasure they have done in this. There are, however, some faint-hearted girls, who have not the courage to accompany their spouses into an unknown world; but rather choose to live in this, though under the badge of infamy and shame.

The country of Canara is generally governed by a queen, who keeps her court at a town called Baydour, two days journey from the sea. She may

marry whom she pleases, but her husband never gets the title of rajah, though, if she has sons, the eldest of them does: but neither the husband nor the sons have any thing to do with the management of the government while she lives: nor are the queens obliged to burn themselves with their deceased husbands.

The people here observe the laws so well, that robbery or murder are hardly ever heard of among them; and a stranger may pass with the utmost safety through the country. No persons are permitted to ride on horses, mules or elephants, except officers of state and soldiers: and none are permitted to have umbrellas carried over them by servants; but if the sun or rain offends them, they must carry them themselves. In all other things they enjoy liberty.

The next sea-port to the southward of Onoar is Batacola, which has the remains of a very large city, situated on a small river about four miles from the sea: but it contains nothing worthy of notice, except ten or eleven small pagods, or temples, covered with copper or stone. The country produces large quantities of pepper. The English had a factory there, but about the year 1670, an English ship coming there to trade, had a fine English bull-dog, which the chief of the factory begged of the captain. After the ship was gone, the factory, which consisted of eighteen persons, going a hunting, took the bull-dog with them; and passing through the town, the dog seized a cow devoted to a pagod, and killed her. The priests, enraged at the profanation, raised a mob to revenge the sacred animal, who murdered the whole factory; but some of the natives, who were friends to the English, made a large grave,

and buried them all in it. The chief of the English factory of Carwar afterwards sent a stone to be put over the grave, with an inscription, 'This is the burial-place of John Best, with seventeen other Englishmen, who were sacrificed to the fury of a mad priesthood and an enraged mob.' The English never settled there again, but often call there to buy pepper.

The next town to the southward of Batacola is Barceloar, which stands on the banks of a broad river, about four miles from the sea. The Dutch have a factory here only to buy up rice for the Malabar coast, about five miles from the mouth of the river. The Portuguese also get supplies of rice here for Goa, and bring back in return horses, dates, pearls, and other merchandize, the produce of Arabia. To the southward of Mangulore is a road leading to that town, eight or ten miles long, planted with four rows of large trees, which all the way afford the traveller an agreeable shade; and in several places are huts, where some old people stay in the day time, at the charge of the state, with jars of fine clear water, for the passengers to drink gratis.

Mangulore is the greatest mart for trade in all the Canara dominions. The Portuguese have a factory for rice here, and a pretty large church. The town is poorly built, and is only defended by two small forts. The fields annually bear two crops of corn in the plains; and the higher grounds produce pepper, betel-nut, and sandal-wood.

Malabar is a pretty large country, divided into many principalities; it produces little corn, but has a great number of cocoa-nut and areca-trees, of the fruit of which the inhabitants make great advantage. The woods produce several sorts of timber,

and a variety of drugs; they are also well stored with game.

Cananor, a town in this country, formerly belonged to the crown of Portugal; but in 1660 the Dutch took the fort, and having added a large curtain, with two royal bastions, demolished the town, and still continuing masters of the fort, they carry on a small trade there.

Tillicherry is a town situated further to the south, where the English East India-company have a factory, pretty well fortified with stone walls and cannon. The town stands at the back of the fort, and is surrounded with a stone wall. The established religion of the country is paganism; but there are a few black Christians, that live under the protection of the factory, and some of them serve for soldiers in the garrison.

Calicut is the capital of a considerable kingdom on the coast of Malabar, the sovereign of which takes the title of zamorin, which in his language signifies emperor. This city is said to be three leagues in circuit, though it is not surrounded with walls; it is supposed to contain six thousand houses, most of which are placed by themselves, and at a sufficient distance from one another to have a garden.

A merchant may purchase a house for twenty crowns, and those for the common people cost but two. It is true, they are only built of large pieces of earth, cut in squares, and dried in the sun, and are no more than seven or eight feet high: but the prince has a palace built of stone. He is reckoned the most powerful sovereign on the coast of Malabar, and can bring a hundred thousand men into the field, though his dominions do not extend above

twenty-two leagues along the coast, and at most thirty or forty leagues to the mountains.

When the zamorin marries he must not cohabit with his bride, till the namboury or chief priest has enjoyed her; for which that priest receives 500 crowns, and if he pleases he may have her company three nights; because the fruit of her nuptials must be a holy oblation to the god she worships. The naires or nobles, who marry a maid, are so complaisant as to pay the clergy for the same favour.

But this is not the only singular custom with respect to marriage. The daughters of the naires may marry seven, and some say twelve husbands; but they must be all of the same cast or tribe, under the pain of degradation, if she marries into a lower tribe. When a woman is married to the first of her husbands, she has a house built for her convenience, and that husband cohabits with her till she takes a second, or so many as she is prescribed by law. The husbands agree very well; for they cohabit with her in turn, according to their priority of marriage, each eight or ten days, or as they can fix the term among themselves; and he who lives with her during that time, provides for her support. When the man who cohabits with her goes into her house, he leaves his arms at the door, and none dare remove them, or enter the house, on pain of death; but if there are no arms to guard the door, any acquaintance may freely visit her. All the time of cohabitation, she serves her husband as purveyor and cook; she also takes care to keep his clothes and arms clean. When she proves with child, she nominates its father, who takes care of its education, after she has suckled it, and taught it to walk and speak: but from the impossibility of assigning

the true heir, the estates of the husbands descend to their sisters children, and, if there are none, to the nearest in blood to the grandmother.

This, however improbable it may appear, is mentioned by several good authors: the celebrated Baron de Montesquieu, treating of this custom, accounts for its origin thus, in his Spirit of Laws: "The naires are the tribe of nobles, who are the soldiers of all those nations. In Europe, soldiers are forbid to marry: in Malabar, where the climate requires greater indulgence, they are satisfied with rendering marriage as little burthensome as possible; they give a wife among many men, which consequently diminishes the attachment to a family, and the cares of housekeeping, and leaves them in the free possession of a military spirit."

Calicut is a plain, level country, well watered, and abounding in pepper and ginger. The English company were formerly so well respected here, that if any debtor went into their factory for protection, none durst presume to go there to disturb them. This factory is now removed to Tillicherry.

Still farther to the south is the kingdom of Cochin, where the Dutch have a small fort at Cranganore, on the bank of a large river, at about a league distant from the sea. The first Europeans, that settled in Cochin, were the Portuguese, who built a fine city on the side of a river, which stands so pleasantly, that they had a common saying, "That China was a place to get money in, and Cochin to spend it:" for the great number of canals, formed by the rivers and islands, afford the diversion of fishing and fowling; and the mountains are well stored with game.

There is here a place on the side of a river, called

Hell's Mouth. This is a cave about four yards broad, and three high, hewn out of a spongy iron-coloured rock. Captain Hamilton went into it with a lanthorn, and passed straight forward near two hundred yards, but saw no end to it. It is inhabited by snakes and bats, who were frighted by the light; and the captain, as well as those who attended him, being tired of their company, returned back. There is no tradition of the design for which it was made.

Coilcoiloan and Coiloan, are two small principalities, in each of which the Dutch have a fort.

At Erwa, two leagues to the southward of Coiloan, the Danes have a small factory on the sea side; but it has a very inconsiderable trade.

Two leagues farther to the south is Aujengo, a fort built by the English, on a sandy foundation, and naturally fortified by the sea on one side, and a little river on the other; but there is not a drop of water fit for drinking to be had within a league of it. It is in the dominions of the queen of Attingo, who is a hereditary sovereign. By the constitution of the country, it is to be always governed by a queen, who is not to marry; but that heiresses of her blood may not be wanting, she may choose whom, and as many as she pleases, to admit to the honour of her bed. The handsomest young men about the court generally compose her seraglio. The sons are in the rank of nobility, and the daughters alone can pretend to the succession.

From such strange customs it might naturally be concluded, that the inhabitants of Malabar are as ignorant as the savages of America. Yet this is far from being the case. The Malabars have, in general, a politeness of behaviour, and a shrewdness in discerning their own interest, which those who deal

or treat with them are sure to experience. Like most of the Orientals, they are grave, know perfectly how to keep up their dignity, and distrust all verboseness in their public affairs. A king of Travancore, on two ambassadors being sent him by the naick of Madura, a neighbouring prince, and one of them having made a prolix speech, and the other beginning to proceed where he had left off, austerely admonished him in the following words, "Do not be long; life is short."

Most of the Malabars, of both sexes, are particularly fond of having their ears hang almost as low as their shoulders, which is done while they are young, by boring the lobes, and introducing into them a slip of a brab-tree leaf, rolled up, and renewed in proportion as the hole grows wider. When greatly stretched, they adorn them with heavy pendants, and in the upper part stick jewels of value, according to their circumstances.

Twelve leagues farther to the south is Tegnapatam, where the Dutch have another factory. This country extends to Cape Comorin, and is bounded on the east by the mountains of Gate, which run about thirty leagues from the sea, through the whole extent of Malabar, and in a manner seem to divide the peninsula into two separate worlds; for all our travellers agree in relating a circumstance of these mountains, which experience alone could have informed them of, that the seasons, on each side of these mountains, are entirely different at the same time. Winter begins on the coast of Malabar about the end of June, with a south-east wind, which blows from the sea, and rages four months along the coast, from Diu to Cape Comorin. The sea is then no longer navigable, and there are few harbours where the

ships can ride in safety from the storms, attended with terrible thunder and lightning, which prevail at that season. Yet at the same time, on the coast of Coromandel, which bounds the peninsula to the east, there is an agreeable spring, and the finest season of the year. Thus when they enjoy the serenest weather at Masulipatam, at Goa and its neighbourhood they feel all the rigours of winter, except frost. The same happens at Mengalor and Meliapour, Cananor and Pondicherry, and even at Coulan and Tutucurin, which are only thirty leagues distant. Those who travel by land from one coast to the other, discover from the top of the hills of Gate, on the one side a serene and temperate air, and on the other a country covered with tempests, and drowned with rains.

About the end of October, the winter ceases on the coast of Malabar, and almost generally throughout the Indies, even in the kingdoms of Orixa and Bengal, and begins on the coast of Coromandel, where it lasts four whole months, while in the rest of the country the heavens are serene, and the earth pours forth its beauties and riches in the greatest plenty.

To the south of Cape Comorin is a strait between it and the island of Ceylon, famous for the fishery, where are caught the finest pearls in the Indies. We shall pass by several small factories on the Cape belonging to the Dutch; and shall only observe, that about the middle of the strait is a small island, named Manaar, which the Dutch company have fortified, and made use of as a prison for the Indian princes, who have the misfortune to displease them.

The first place that presents itself on leaving the strait, is Negapatan. When the Portuguese first

settled in the Indies, it was only a small village, of which they made a very considerable city, and surrounded it with walls and a ditch. It had many fine churches, and a college for the Jesuits; but, after having kept it about sixty years, the Dutch took it from them in 1658, by the assistance of the king of Tangeor. The country about it is full of pagods, some richly adorned, but without taste; others are filthy and ill built: all of them are full of horrible figures, which the poor mistaken natives worship as gods.

From hence steering farther to the north, you come to Trangobar, a large city belonging to the Danes, fortified by a castle and citadel. It has one Catholic, and three Protestant churches, a mosque, and five large pagods. The king of Denmark maintains Protestant missionaries here.

The next place of consequence is Fort St. David, a colony and fortress belonging to the English. The fort is pretty strong, and its territories extend eight miles along the shore, and four miles within the land. The country is pleasant, fertile, and watered by several small rivers. The company have a good garden and summer-house, where the governor generally resides, and the town has gardens to most of the houses. The place is subordinate to Fort St. George.

Pondicherry, the next place of note on this coast, is about five leagues to the northward of Fort St. David. It was taken by the Dutch in 1603, but restored to the French at the peace of Ryswick. The city has several great magazines, six gates, a citadel, eleven forts or bastions, four hundred and five pieces of cannon mounted upon the walls, besides bombs, mortars, and other pieces of artillery

in the arsenal. The streets are straight, and the houses of the Europeans built of brick, in the Roman fashion, but only one story high. Those of the Indians are only of earth, mixed with lime made of calcined oyster-shells, and form straight streets not void of beauty. They have fine avenues of trees, in the shade of which the weavers work their cotton stuffs. The governor's is the principal house. Towards the west are the company's gardens, in which are vistas of a great length, with a large building richly furnished, where ambassadors from Indian princes are lodged. The Jesuits have a fine college, in which youth are taught reading, writing, and the mathematics, but no latin. There are also some convents, and two pagods for the use of the Gentoos, who are poor, and indefatigably laborious, though, in reality, they are the only source of the riches of the city and country. The governor-general of the company has twelve horse-guards clothed in scarlet, with black facings, and a border of gold; their captain is clothed in the same manner, but with lace on the border and seams. He has also 300 foot-guards, called pions. This retinue attends the governor when he receives a king, a prince, or an ambassador extraordinary; on which occasions he is carried by six men on a palanquin, the couch and canopy of which are adorned with embroidery and tassels of gold. The company maintain also a commandant of the infantry, a major, three companies of French infantry, and between two and three hundred topases, who are natives of the country, clothed and disciplined in the French manner, and who have been instructed in the Catholic religion. The company, as sovereigns of Pondicherry and its dependencies, have the privilege of coining money.

The city lies about forty or fifty fathoms from the sea, which is here only a road; and ships being unable to approach nearer to the shore than the distance of a league, goods are brought from them in boats, which is a very great defect in a city that enjoys many advantages. Living costs almost nothing; for butcher's meat, wild fowl, and fish, are exceeding good, and extremely cheap.

The next place of consequence is Fort St. Thomas, subject to Portugal. The city had formerly the best trade of any place on the coast of Coromandel; but the English, settling at Fort St. George, were the cause of its ruin.

Of Fort St. George, or Madras, we have already given an account in a former volume. The East-India company now enjoy extraordinary advantages here from the favour of the nabob, and the conquest of all the French settlements, except Pondicherry, obtained by the heroic bravery of general Clive, and the valour of the British navy.

From thence the Dutch are masters of the upper coast, as far as Masulipatan. They have a factory at Paliacate, to which they have given the name of Gueldres, and have a considerable trade there as well as at Pattapouli.

Masulipatan is situated at the mouth of the river Crifna, and has drawn merchants from all parts of Europe to get the painted calicoes manufactured there, which are more esteemed than any others of the Indies. But, notwithstanding its great trade, the city is ill built, though very populous. What is related of the heats felt there is almost incredible. Annually, in the month of May, the west wind blows during seven or eight hours a day, the heat of which exceeds that of the scorching rays of the

sun, and resembles that felt when one approaches near a house in flames. Though their chambers are closely shut up, the wood of the chairs, tables and wainscotting are so heated, that they are obliged to throw water upon them continually: but the rains, which fall plentifully at the end of summer, lay the whole country under water, and the inhabitants receive the same benefit that the Egyptians do from the inundations of the Nile; for they sow their lands, thus prepared, with rice and other grain, without expecting any more rain for eight months. During all that time the trees are green, and alternately loaded with ripe fruits. They have two harvests of rice; and there are lands which are reaped three times a year. This plenty, together with the superstition of the inhabitants, most of whom eat nothing that has life, renders every thing cheap. Eight fowls are sold at fourteen sols, a sheep at eleven, and every thing else in proportion. All these things are still cheaper without the city.

The kingdom of Golconda, the principal harbour of which is Masulipatan, extends from the gulf of Bengal to the kingdom of Visapour, and from north to south contained almost all the peninsula from the northern extremity of Orixa to Cape Comorin; it is now subject to the Mogul, and is governed by princes tributary to that emperor.

The city of Golconda, which gives name to the kingdom, is now two leagues in circuit. Its walls are built of hewn stone, three feet square, and surrounded with deep ditches, divided into several basins or ponds, where the water is daily renewed. It has several superb mosques, in which are the tombs of the kings and their families. The nabob, or prince, is of the Mahometan religion, as are also

a great part of his subjects; whence the Pagan temples in this country are not filled with such monstrous figures as in other parts of the peninsula. The mines of gold, diamonds, sapphires, and other precious stones in this kingdom, have filled the palace with immense riches. But if any diamond is found above a certain size, the nabob is obliged to have it cut secretly, lest it should be demanded by the Great Mogul.

There are several towns of small consequence between Masulipatan and the Ganges. This river, which was the utmost bounds of the conquests of Alexander the Great, is much revered by the Indians, from the opinion that its waters efface all the spots of sin; whence they go in crowds from the remotest parts of the country to wash in its stream. Nothing is more childish than the fables related by the Brachmans of its source; which they represent as in heaven, and pretend that it falls from thence to the earth; the Mogul himself drinks no other water; but foreigners pretend that it is very unwholesome, and that it cannot be drank unless it be first boiled. On its banks are a great number of superb pagodas, some of which are immensely rich: but what renders this river really valuable is, that it washes down gold in sand; that it is placed in the first rank of those rivers that produce precious stones; and that the gulf of Bengal, into which it discharges itself, abounds in pearls and jewels of great value.

Up the river Hughly, which is a branch of the Ganges, is Fort William, a place of considerable trade, belonging to the English. It is situated on the most unhealthy spot in the whole river; and is built without order, every one originally taking in

what ground best pleased him for gardening, so that, in many places, you must pass through a garden into the house; those of the English are built near the river's side, and those of the natives within the land. Fort William is an irregular tetragon, of a composition called pukhah, which is a mixture of brick-dust, lime, molasses, and cut hemp, well mixed together, which, on its drying, becomes as hard as brick, or even stone. About fifty yards from this fort stands the church, built by the merchants residing there, and the contributions of the sea-officers. The governor's house is, according to Mr. Hamilton, the best and most regular piece of architecture he saw in India. Within the fort are also many convenient lodgings for factors and writers, store-houses for the company's goods, and magazines for their ammunition.

The town has likewise an hospital, and near it a garden, that furnishes the governor's table with fruit and herbage; and within are good fish-ponds.

Most of the inhabitants that make any tolerable figure, have the same advantages. All sorts of provisions, as well as clothing, are plentiful, good and cheap. On the other side of the river are docks for repairing the ships bottoms, and a pretty good garden belonging to the Armenians.

The kingdom of Bengal, in which Fort William is situated, is well known, by its giving its name to the greatest gulf of Asia, which separates the two peninsulas of the Indies. This kingdom is near two hundred and fifty leagues from east to west, and is considered as the most fertile in all the Indies, in sugar, silk, fruits, saltpetre, gum-lac, wax, civet, opium, pepper and rice, with all which commodities it furnishes the most distant provinces. The

country is cut through with innumerable canals, which serve both to water it, and facilitate the transporting of merchandizes. On their banks are many towns and villages, extremely well peopled, and many fields of rice, sugar and wheat, which last is much larger than that of Europe; three or four kinds of pulse, also citrons, oranges, and a great quantity of small mulberry-trees, for the nourishment of silk-worms. It is chiefly in this country that the rhinoceros and musk are to be found; and the finest canes brought into Europe, come from this kingdom.

Ougly, upon the western bank of the Ganges, and about twenty leagues from the sea, has become very famous since the Dutch have established themselves there. This is, next to Batavia, their most considerable factory, where they have the greatest trade. The French company have likewise a factory there. They bring from thence several sorts of muslins; and pieces for handkerchiefs of silk and cotton. From Daca, on the most western mouth of the same river, come the best and finest Indian embroideries in gold, silver or silk; embroidered neck-cloths and fine muslins. Chandernagor and Chincora, in the neighbourhood of Ougly, are still famous for their commerce, and most of the European nations have factories established there. Saumelpour, to the north of Bengal, is not less important on account of its diamonds, which are found, not as in other places, in the bowels of the earth; but in the sands of the river Gouel, which they search carefully after the month of February, when the waters are low. They begin their search at the town of Saumelpour, and carry it up to the mountains, whence the Gouel has its source, a space of fifty leagues. In this work eight

or 10,000 persons are employed. From thence come those fine small diamonds called genuine sparks: but stones above a certain size are seldom found.

The capital of the province of Bengal bears the same name, and is a city built upon a mountain, whence they carry on a trade in diamonds, and other jewels. There is a church there dedicated to St. Thomas, and a fine palace. Its principal cities are Mantipour on the Ganges, and Jagarnaut on the sea-side. In the latter is a famous Gentoo temple, in which are idols representing the god Resora, with his wife, brother, and his sister. The statue of Resora is entirely of gold and jewels, and of his wife, of gold without ornaments, and the other two of sandal wood. This temple has revenues for the maintenance of twenty thousand men.

CHAP. IV.

Of the peninsula beyond the Ganges; a concise description of the kingdom of Azem; a history of Pegu. The pride of the king, and the manners and customs of the inhabitants.

THE country between the river Ganges and China is called the Peninsula beyond the Ganges, because it stretches southward into the sea. Modern geographers give it 350 leagues from north to south, and 360 from east to west. The north, in which are the kingdoms of Azem, Ava, Pegu, Laos, and some others little known: the south, which contains that of Siam; and the east, which comprehends those of Tonquin, Cochin China, and Camboia.

The kingdom of Azem lies to the east of the Great Mogul's dominions, and to the west of the

lake Chiamay. It produces every thing necessary for the subsistence of man. Mines of gold, silver, iron and lead, are found here, which the king has reserved to himself, instead of levying subsidies from his people; and that he may not oppress them, he employs none but slaves, whom he purchases of his neighbours. Thus all the peasants of Azem are at their ease, while the rest of the Indians are involved in slavery and misery, in the midst of a country where they ought to live in riches and plenty. It is prohibited by the laws to carry gold out of the kingdom, or to coin it into money: the people, however, use it in great and small ingots in trade, though it is not permitted to be used with strangers. Yet the king causes pieces of silver, of the bigness and weight of roupees, and of an octagon figure, to be coined, which may be transported any where.

The princes reside in the city of Kemmerof, about twenty-five or thirty days journey from the ancient capital, which bore the same name; but their own tombs, and those of all the royal family, are in the city of Azoo, on the banks of the river Laquia, where every prince builds a kind of chapel in the great pagod, to serve for his place of burial. Being persuaded, that after death they go to another world, and that those who die sullied by any crime, suffer a great deal, chiefly by hunger and thirst, they place food by the head of the corpse, that it may feed upon it if necessary. The king is interred with those idols of gold and silver which he worshipped in his life-time, a live elephant, twelve camels, six horses, and a great number of hounds, from the belief, that they may all be of use to him in another world. In these funeral solem-

nities barbarity is joined to superstition; the woman whom he has loved best, and the principal officers of his houshold, poison themselves, that they may have the glory of being interred with him, and of serving him in the other world. If a private person dies, all his friends and relations must assist at his funeral: and every one must throw into the grave the bracelets and other ornaments they wear.

The accounts of those who have travelled through the East, give us but little information about the kingdom of Ava, which is said to be twice as large as that of France. They only tell us, that the immense riches of the king are visible by the splendor of his palace, which, though of vast extent, is said to be for the most part gilded.

The kingdom of Pegu lies to the south-east of Azem; and the city, of the same name, stands about forty miles to the eastward of the port Syrian, or Syriam, on the Gulf of Bengal. It was the seat of many great and puissant monarchs, but now its glory is laid in the dust, for not a twentieth part of it is inhabited; but the ditches with which it was surrounded, though now dry, and bearing good corn, show that few cities exceeded Pegu in magnitude.

A great friendship for a long time subsisted between the kings and subjects of Pegu and Siam, who, being neighbours, carried on a great trade with each other, till the fifteenth century: but a Pegu vessel being at Odia, the chief city of Siam, when ready to depart, anchored one evening near a small temple, a few miles below the city; when the master and some of the crew going there to worship, saw a little, well-carved image of the god Samsay, and finding the priests negligent, stole it, and carried it to Pegu. The priests, missing the

idol, lamented their loss to all the neighbouring priests, and, by their advice, carried their complaints to the king of Siam; and there happening to be a scarcity of corn that year, the calamity was imputed to the loss of the god Samsay. The king of Siam now sent an embassy to his brother of Pegu, desiring the restoration of the image, whose absence had been attended with such fatal consequences: but the king of Pegu refusing to comply with this request, a very bloody war ensued between the two kingdoms, in which the king of Siam ravaged the country, and annexed the inland countries of Pegu to his dominions. The king of Pegu, in this distress, invited the Portuguese to his assistance, whose name began to be dreaded in India, and by the great encouragement he gave them, got about one thousand volunteers into his service: the use of fire-arms being then unknown in those countries, they spread terror wherever they came, and drove the Siamese out of the country. The king of Pegu then made one Thoma Pereyra, a Portuguese, general in chief of all his forces, and settled his court at Martavan, near the borders of Siam, to be ready on all occasions to repel the Siamese forces. Though the Portuguese, by their insolence, now rendered themselves hated by the people of all ranks, Pereyra was the favourite at court; he had elephants of state, and a guard of his own countrymen to attend him. One day as he was coming with great state from the palace, riding on a large elephant, he chanced to hear music in a burgher's house, whose daughter, a beautiful virgin, had been married to a young man of the neighbourhood. The general went to the house, wished them joy, and desired to see the bride. The parents took the general's visit for a

great honour, and brought their daughter to the elephant's side, when being struck with her beauty, he had the villainy to order his guards to seize her, and carry her to his house. His orders were but too readily obeyed, and the bridegroom not being able to endure his loss, cut his throat: the disconsolate parents rent their clothes, and ran towards the king's palace, uttering their lamentations, and imploring their gods and countrymen to revenge them on the insolent Portuguese, the oppressors of their country. The streets were soon unable to contain the crowds with which they were filled, and the noise they made reached the king's ears, who sent to know the cause of the tumult, and being informed, let them know that he would punish the criminal. He accordingly sent for the general; but he being taken up with the enjoyment of his new mistress, excused himself, by saying, that he was so much out of order that he could not wait on his majesty. The king, provoked at this answer, in the first transport of his rage ordered the whole city to take arms, and make a general massacre of the Portuguese, wherever they could be found. This order was so speedily put in execution, that, in a few hours, all the Portuguese were slaughtered, except the guilty criminal, who, being taken alive, was made fast by the heels to an elephant's foot, who dragged him through the streets, till the flesh was torn from his bones. There were only three Portuguese saved, who were accidentally in the suburbs near the river; these hiding themselves till night, made their escape in a small boat, and coasting along the shore, fed on what they found in the woods and among the rocks, and at length arrived at Malacca.

By these wars both kingdoms were much weakened, they therefore suspended all acts of hostility, till about the middle of the seventeenth century, when the king of Siam again invaded Pegu, and conquered several provinces tributary to that kingdom. The king of Pegu now finding that his forces were unable to protect his more immediate dominions, called in the assistance of the king of Barma, a potent prince, whose dominions lay about five hundred miles up the river from Pegu. These auxiliaries drove the Siamese from their new conquests, and afterwards perceiving the ill discipline observed by the Peguan forces, killed the king, dispersed the Peguan army, and seized the kingdoms of Pegu and Martavan, for their master, in whose power it continued in the year 1709.

The dominions of Barma are at present very large, extending about 800 miles from north to south, and 250 from east to west; but they have no sea-port except Syriam, where the river of the same name is capable of receiving a ship of 600 tons. It carries on a great trade with the Armenians, Moors, Gentoos, English and Portuguese. The country produces elephants teeth, bees-wax, stick-lacque, iron, tin, the best rubies in the world, small diamonds, and salt-petre. It also produces great quantities of corn, fruit and roots, excellent pulse, abundance of wild game, either quadruped or winged. In the months of September and October, wild deer are so plentiful, that, Mr. Hamilton says, he has bought one for three or four pence; they are very fleshy, but lean. Swine's flesh and poultry are both plentiful and good.

The king is despotic, and all his commands are laws: he holds the reins of government in his own

hands, and severely punishes the governors of towns or provinces who are found guilty of oppression. That he may know how affairs pass in the state, every province or city has a deputy residing at court, which is generally in the city of Ava, the present metropolis. Every morning these deputies are obliged to attend the court, and when his majesty has breakfasted, he retires into a room where he can see all his attendants without being seen; meanwhile a page waits to call the person from whom the king would have an account of whatever has passed in his province. The deputy approaches the room with the most profound reverence; and if he omits any matter of consequence, which the king may happen to hear by another hand, he is sure of being severely punished.

If he receives information of treason, murder or other crimes, he orders the affair to be tried by judges of his own choosing; and on conviction he assigns the punishment of the offender; who is either to be beheaded, made sport for his elephants, which is the most cruel death, or banished for a time to the woods; where if they escape being devoured by the wild beasts, they may return when their banishment is expired, and pass the remainder of their days in serving a tame elephant. For smaller crimes they are only condemned for life to clean the stables of his elephants.

His subjects treat him with the most fulsome adulation. When they speak or write to him, they call him their kiack, or god; and in his letters to foreign princes, he assumes the title of king of kings, to whom all other kings ought to be subject, as being near kinsman and friend to all the gods in heaven and on the earth; by whose friendship to

him all animals are fed and preserved, and the seasons of the year keep their regular course. The sun is his brother, and the moon and stars are his near relations. In short, he pretends to be lord over the ebbing and flowing of the sea; and after all his lofty epithets and hyperboles, he calls himself, king of the white elephant, and of the twenty-four white umbrellas.

After his majesty has dined, a trumpet is blown, to signify to all his slaves, as he terms other kings, that they may go to dinner, because their lord has already dined. And when any foreign ship arrives at Syriam, the number of people on board, with their age and sex, are sent to him, to let him know, that so many of his slaves are arrived, to partake of the glory and happiness of his reign and favour.

The king's palace is a very large stone building, with four gates. Ambassadors enter that to the east, which is called the golden gate, because all ambassadors appear before him with presents. The south gate is named the gate of justice, where all people enter that bring petitions, accusations or complaints. The west is the gate of grace, where all that have received favours, or have been cleared from crimes, pass out with honour. And the north gate, fronting the river, is the gate of state, through which his majesty passes, when he thinks fit to honour his people by showing himself.

When an ambassador is admitted to an audience, he is attended by a large troop of guards, with trumpets sounding, and heralds proclaiming the honour the ambassador is about to receive, in going to see his majesty's face, the glory of the earth; and between the gate and the head of the stairs that leads to the chamber of audience, the ambassa-

dor is attended by the master of the ceremonies, who instructs him to kneel three times in the way thither, and to continue so with his hands over his head, till a proclamation is read. To what a height is human pride capable of being carried! The empty vanity of this monarch, in attempting to raise himself above all the rest of his species, in reality sinks him beneath them; and this real meanness can only be equalled by that of his slavish flatterers.

Though the palace is very large, it is a mean building; and though the city is of great extent, and very populous, the houses are only built of bamboo canes, thatched with straw or reeds, and the floors are of teak plank, or split bamboos.

In all the cities and towns the governor seldom sits in council, but appoints his deputy and twelve judges, who hear causes at least once in ten days. They meet in a large hall, the floor of which is raised about three feet from the ground, and surrounded with benches for people to kneel or sit upon. This hall being built on pillars, is open on all sides, and the judges sit on mats in the middle; and as they form a circle, there is no place of precedence. Every one has the privilege of pleading his own cause, or of giving his defence in writing, to be publicly read; but if another doubts his own abilities, he may get a person to plead for him; but there are no fees, the court being maintained by the town. Every suit must be determined at three sittings.

The judges have a peculiar garb; their hair being permitted to grow long, is tied on the top of their heads with a cotton ribbon wrapped about it, and stands upright, in the form of a sharp pyramid. Their coat is thin cotton, so that their skin may be

easily seen through it; and about their loins they wear a large sash, tied with a great bunch before, with the ends reaching to their ankles; but stockings and shoes are not used in Pegu.

The original natives of Barma imprint several devices on their skins with the point of a bodkin and charcoal dust; and as the Peguans do not discolour their skins, the natives of each nation are easily distinguished. The men are of an olive colour: they are generally pretty plump, though not fat, and have a good shape and features. The women are much fairer than the men, and have usually pretty plump faces; they are of small stature, but are very well shaped. Their hands and feet are likewise small, and their arms and legs well proportioned. Their head-dress is their own black hair tied up behind, and when they go abroad, they wear a piece of white cotton cloth on the top of their head. They have a frock of cotton cloth or silk, that sits close to their bodies and arms, and the lower part reaches half way down the thigh. Under the frock they have a scarf, doubled fourfold, made fast about the middle, the ends hanging down almost to the ankles.

The women are courteous and kind to strangers, and are very fond of marrying Europeans. They prove obedient and obliging wives, and take the management of affairs within doors wholly in their own hands. If a wife is convicted of dishonouring her husband's bed, he may cause her hair to be cut off, and have her sold for a slave.

The Talapoins, or clergy of Pegu, are strict observers of the laws of humanity and charity. There are a great number of temples built in the country; but these are mostly of wood, because it is not only

plentiful, but most easily takes varnishing and gilding; for they are gaudily painted, both within and without. Every one has free liberty to build a temple, and when it is finished, it is the general practice to bestow a few acres to maintain a certain number of priests and novices, who cultivate the ground for their own support, and in the garden they have a convent built, for the conveniency of lodging and study. These are their settled benefices: they are no charge to the laity; for by their industry in managing their garden, they have generally enough for themselves, and something to spare for the poor among the laity: but if their garden is too small, or too barren for their support, they send some novices abroad, dressed in a large orange-coloured mantle, with a basket hanging on their left arm, a little drum in the left hand, and a little stick in the right. When they come to a door, they beat three strokes with the stick on the drum, and if none come to answer, they beat again, and so on to the third time, and then if nobody gives them any thing, they proceed to the next house without speaking a word; but they are seldom suffered to go without a supply of rice, pulse, fruit or roots, which are their only food; and what they receive more than they have present occasion for, they distribute to the poor, who by age, distress, or other accidents, cannot maintain themselves: but none who are able to work, partake of their charity; nor do they ever take care for the morrow. If a stranger has the misfortune to be shipwrecked on the coast, he is, by the laws of the country, the king's slave, but by the mediation of the priests, the governors overlook that law. When any unfortunate strangers come to their temples, they are

hospitably supplied with food and raiment; if they are sick or maimed, the priests, who are also the chief physicians of Pegu, keep them till they are cured, and then furnish them with letters of recommendation to the priests of another convent, on the road they design to travel. They never inquire after the religion of a stranger; he has the human form, and that renders him the object of their charity. They hold all religions to be good, that teach men to be good, and believe the gods are pleased with a variety of worship; but with none that is hurtful to man; because cruelty must be disagreeable to their nature. Hence they have not the least idea of persecution.

The Pegu clergy are mediators in cases of dispute and contention between neighbours. They never leave mediating till they procure a reconciliation, and, in token of friendship, according to an ancient custom, the parties eat champock out of one another's hand, which seals the friendship. This champock is a kind of tea of a very disagreeable taste; it grows, like other tea, on bushes, and on such occasions, is used all over Pegu.

They frequently preach to numerous auditories, and have images of the inferior gods in their temples, which are placed cross-legged under domes. Their faces are longer than the human; their ears are large, and the lobes very thick. The congregations bow to them when they come in and go out, and that is all the oblation they receive. But they make no images of the great God. The subject of their discourses is, that charity is the most sublime of all virtues, and ought, therefore, to extend, not only to mankind, but to animals, which they neither kill nor eat.

The country is healthful and fertile, and the air so good, that when strangers go thither in a bad state of health, they seldom fail of a speedy recovery; but the small-pox is extremely dreaded, and in the province of Kirian is esteemed so infectious, that if any one is seized with it, all the neighbourhood remove to the distance of two or three miles, and build new houses with bamboos and reeds, which they have in great plenty. They leave with the sick person a jar of water, a basket of rice, and some earthen pots to boil it in, and then bid him farewel for twenty days. If the patient has strength to rise and boil his rice, he may recover, if not he must die without attendants; but if he survives the twenty days they take him away, conduct him to their new-built town, and make him a free burgess. It is to be observed here, that while a person is afflicted with that distemper, the tiger, notwithstanding his ravenous nature, will not touch him.

The ordeal trial is much practised here for discovering secret murder, theft or perjury. One way is to make the accuser and the accused take some raw rice in their mouths, when he who is guilty of the crime alleged, or of false accusation, is supposed not to be able to swallow it, while the innocent swallows it easily. Another way is driving a stake into a river, and making the accuser and the accused take hold of it, and keep their heads under water, when he who continues longest without breathing is the person to be credited; and whoever is convicted by this trial, either for the crime alleged, or for malicious slander, must lie on his back three days and nights, with his neck in the stocks, without meat or drink, and is besides fined. They have

likewise the custom of dipping the naked hand in boiling oil, or melted lead, to clear them when accused of attrocious crimes; and if the accuser scalds himself, he must undergo the punishment due to his crime, which makes people very cautious how they calumniate one another.

The people here make sky-rockets of an incredible size; and they have various sorts of musical instruments, the most esteemed of which are the tabor and pipe; they also have stringed instruments, formed in the shape of a galley, with about twenty bells of several sizes, placed at the upper part. The instrument is about three feet long, eight or ten inches broad, and six deep; they play upon these bells with a stick of heavy wood, and make no bad music.

Martavan, once a principal sea-port, was one of the most flourishing towns for trade in the East, it having the benefit of a noble river, that afforded a good harbour for ships of the greatest burden; but after the king of Barma had conquered it; he caused a number of vessels, filled with stones, to be sunk in its mouth, so that it is now unnavigable, except for small vessels. They make earthen-ware there still, and glaze them with lead-ore; Mr. Hamilton says he has seen jars made there big enough to contain two hogsheads. They have also a small trade in fish.

According to father Marini, the talapoins, or priests of the kingdom of Lao, or Laos, are very different from those of Pegu; they are considered as the scum of the people, and as enemies to labour; their convents are so many colleges of vicious men blinded by pride, and nothing can be more senseless than the opinions they instil into the minds of the

people, who would, probably, be as vicious as the priests, did not the severity of the laws put a restraint on their licentiousness. The propensity of the Langians to passion and bloodshed, has forced their kings to punish not only those who give a blow, but even those who put themselves in a rage; and, to inspire the greater terror, the innocent are often punished with the guilty: thus, if the chief of a family be convicted of a great crime, all his kindred, of every degree, are degraded, deprived of their offices, and reduced to gather grass for the king's elephants, to carry it to his stables, and to watch them all night.

There are eight principal posts in the kingdom: that of general-viceroy is the first. His employment consists in taking charge of the public affairs, and assisting the prince in the government. At the king's death he assembles the states, and acts as sovereign till the successor is chosen. The kingdom being divided into seven provinces, there are seven other viceroys, each of whom has equal power in the government entrusted to him. These provinces have their particular militia, who subsist on the revenues assigned them both in peace and war.

Laos produces great quantities of benjoin, of a better kind than what is found any where else in the East, but the selling it to strangers is prohibited; lacque is likewise found here, and there is no country where more ivory is to be had, elephants being so numerous, that the inhabitants have thence taken their name; for, it is said, that the word Langians signifies a thousand elephants. Several other kinds of animals, particularly cows and buffaloes, are very common; the rivers abound with fish of an enormous bulk; vast quantities of rice, garden fruits, and salt

formed of a kind of foam, which the great rains leave upon the earth, and is hardened by the sun, are the other advantages of this kingdom.

CHAP. V.

A description of the kingdoms of Siam, Cambodia, Cochin China, and Tonquin; the grandeur of the kings, and the manners of the people.

TO the south of these countries lies Siam, the most famous kingdom of all the Indies: but the accounts of the missionaries and ambassadors sent thither by the French, frequently contradict each other, and sometimes themselves. Some seem at a loss for words to describe the opulence of the country, while others talk of nothing but the misery and indigence of the inhabitants.

Europeans have given the name of Siam to the capital of the kingdom, called by the natives Crung-si-ayn-thaya, that is, the Excellent City. It is built on the river Menan, which signifies the Sea of Waters, and is situated in an island two leagues in circuit. It is surrounded by a strong wall, and is capable of supporting a siege of several months against an army of 50,000 men: one great addition to its strength is, the overflowing of the river every six months, which must oblige an army to retire. The city has the advantage of canals running through all the streets, by means of which they transport their effects from the sea, and conveying them in boats, land them at their warehouses. This has drawn traders thither from most parts of the world. The Portuguese were first masters of the commerce, but were driven from thence by the

Siamese and Dutch; they are not, however, entirely expelled, for, as well as the English, French, Chinese and Moors, they have houses there. The other nations are said to reside in two large rich suburbs, that lie to the east and west of the city.

The riches of the country are chiefly displayed in the pagods and the prince's palace, by the quantity of the workmanship in gold with which they are adorned, by their prodigious bulk, their admirable structure, and incredible collections of jewels.

The magnificence of the pagods surpasses every thing of the kind to be seen in the Indies. The most celebrated of these is that in the king's palace. While the spectator is startled at seeing on one side of the portal a horrible monster, and on the other a cow, his eyes and imagination all at once lose sight of those objects, and are dazzled with the splendor of the walls, the ceiling and figures, and of an infinite number of figures, so richly gilt, that they seem covered with plates of gold. Having advanced some steps, a small elevation appears in the form of an altar, on which are four figures, said to be of massy gold, nearly as large as life, sitting cross-legged; beyond it is a kind of choir, where there is the richest pagod or idol in the kingdom; for they give that name indiscriminately to the idol, or the temple in which it is contained. This statue is about forty-five feet in height, and being in a standing posture, touches with its head the vault of the choir. But, what is most astonishing, it is said to be of solid gold, and, according to a cursory estimate, ought to be above 12,500 pounds weight. It is also pretended that this rich colossus was cast in the place where it stands, and that afterwards they built the temple about it. On its sides are others of less value,

which are also of gold, and enriched with jewels.

At a hundred paces from the palace is another temple, which, though not so rich, is a regular and beautiful structure, adorned with five cupolas, of which that in the middle is larger than all the rest; the roof is covered with gilt pewter. Forty-four pyramids surround and adorn the temple; these are placed in three rows, and in different stories. In the circuit which incloses these buildings, all along the galleries, are above 400 clay statues gilt.

The principal pagod in the city contains near 4000 idols all gilt, besides the three principal ones, said to be of massy gold. That which passes for the second, is six leagues from the city, and is only open for the king and the priests; the people remain prostrate before the gate, with their faces to the earth. The third is in the Dutch island, where the principal idol is surrounded by above 300 others, of different dimensions, and all manner of postures.

The king's palace, both within and without, is even more splendid than the temples. It is situated on a small eminence, and extends to the banks of the river. Though in extent it may be compared to a city, all its towers, pyramids and elevated buildings, are gilt. The apartments of the king and queen contain inconceivable riches, gold and precious stones shine on all sides; and there is nothing in all the East so magnificent, except at Indostan and China.

Such were the notions propagated by father Tachard, and the abbe de Choisy, who, in 1685, accompanied M. de Chaumont in his embassy to Siam; but the count de Forbin, one of the commanders of the squadron sent on this occasion, observes, that the Siamese minister omitted nothing that could

impose upon those gentlemen. He showed them all the riches of the royal treasury, which are in deed worthy of a great king; but he forbore to tell them, that the quantity of gold, silver and jewels, was collected by a long succession of kings: it being customary at Siam, and in other of the Eastern nations, to value their kings only in proportion as they have enriched the treasury, while at the same time, however great be their necessity, they are not permitted to touch it. He took them to see the finest pagods of the city and country; where when they beheld the enormous statues, which they were told were of massy gold, they believed it; for they are finely gilt, and they could not touch them, most of them being placed very high, and the rest shut up within iron grates, that are never opened, and are not to be approached within a certain distance.

In the long stay the count de Forbin made at Siam and Louvo, he had time to be acquainted with the truth, and did not overlook the real misery that prevails in the country. Of this we may form a judgment by the poverty of the mandarins, who are the chief of the Siamese nation. He was extremely surprised at the situation in which he found those of the court of Louvo: they were seated in a circle, on mats of slender osier, with only one lamp before them; and when one of them wanted to read or write, he took the end of a yellow candle out of his pocket, lighted it, and put it on a piece of wood, which turning from side to side on a pivot, served them for a candlestick.

De Forbin had the honour to be made lord high admiral and general of the forces of his Siamese majesty; but his fortune ill suited the pompous titles bestowed on him. They gave him a house as

plain as it was little, whither they sent thirty-six slaves to serve him, and six elephants. The maintaining of his houshold cost him only five sols a day, so temperate are the men, and so cheap the provisions. He himself had his table at the minister's; his house was furnished with a few very inconsiderable moveables; to which were added twelve silver plates and two silver cups, all very thin; four dozen of cotton napkins, and two yellow wax candles a day.

In short, there is none rich but the king, and nothing else in Siam appears with the least splendour but the royal palaces and temples. M. Ceberet observes, that the whole kingdom, which is very large, is nothing but a vast desert; and that in proportion as we advance into the country, nothing is to be seen but forests and wild beasts. The people dwell on the banks of the rivers; and prefer that situation to any other, because the lands, which are overflowed six months in the year, produce great quantities of rice, almost without culture. In this rice consist the riches of the country. As to the king, haughtiness, despotism, and an absolute government, are the only marks by which he chooses to be distinguished from all other sovereigns. The respect he requires from his people extends almost to adoration. Even in the council, which sometimes lasts four hours, the ministers of state and the mandarins are continually prostrate before him. They never speak to him but on their knees, with their hands raised to their heads, making every moment profound reverences, and accompanying their discourse with pompous titles, celebrating his power or his goodness. They receive his words as oracles, and his orders are instantly executed, without the

least opposition. When he goes abroad, all are obliged to keep within doors; and that law was thought so important, that even the French ambassadors were obliged to submit to it. His subjects are slaves, who possess nothing but what belongs to him. Even nobility is not hereditary, it consisting only in honours and employments which the prince bestows, and may withdraw whenever he pleases.

The natives of both sexes go bare-headed; their hair is cut within two inches of the skin, gummed, and combed upwards, which make their heads seem very large, and all in bristles like a boar's back. The men are of an olive complexion, and have but little hair on the chin; but the complexion of the women is a straw-colour. They are well-shaped, and have a large forehead, a small nose, and a handsome mouth, with plump lips. Their talapoins, or priests, are distinguished from the laity by wearing a cinnamon or orange-coloured cloak, and by having their heads, beards and eye-brows, kept close shaved. They are forbidden to marry, or to meddle with money; and if any of the priesthood is convicted of incontinence, he is burned alive. The children are carefully educated by priests set apart for that purpose, so that there are few Siamese who cannot write; afterwards the children are put to such businesses as suit best with their genius and quality; and there is generally a reciprocal harmony between the parents and children. In marriages, they pay no regard to consanguinity, except between father and daughter, mother and son, brother and sister; for all other degrees are lawful.

The punishments inflicted on criminals are very severe: for robbery and theft they are commonly beheaded. For rebellion and mutiny they are ripped

up alive, their entrails taken out, and their bodies fastened in a kind of wicker-basket, and exposed to the birds and beasts of prey; and for murder, the condemned person is fastened to a stake driven into the ground, an elephant is then brought, which twining his trunk round the person and stake, and pulling them with great violence, tosses them both into the air, and in coming down receives the man on his teeth; then shaking him off, he puts one of his fore-feet on the carcase, and squeezes it flat.

In the mountains of Siam are mines of iron, tin, lead, silver and gold; but they all belong to the crown. The plains produce rice and other grain, and as good oranges, lemons and limes, as are to be found in the world. In the woods are abundance of wild animals, as elephants, rhinoceroses, leopards and tigers; and the natives have cows, buffaloes, and swine in plenty about their farms.

The king's dominions extend southward to the neighbourhood of Ligor, where the kingdom of Malacca begins. It is thus that the peninsula, or tongue of land is called, that lies between the strait of that name and the kingdom of Siam.

The inhabitants of Malacca are extremely savage. The heat of the climate in which they dwell, which is almost under the line, renders their colour very swarthy; and they are so fond of the Europeans, on account of their whiteness, that as soon as they arrive on their coasts, they offer them their wives and daughters, that they may have children like them. But, notwithstanding the barbarity of their manners, their language is reckoned the finest in all the Indies, where it is, at least, as common as the French in Europe.

To the eastward of the peninsula beyond the

Ganges, is the kingdom of Camboia, or Cambodia, which is bounded on the north by that of Laos, on the east by those of Cochin-China and Ciampa; on the south and west by the sea, and the dominions of the king of Siam. The country, which is entirely watered by the river Mecon, produces in great abundance all that is necessary to the life of man, as flesh, rice, cocoas, and fruit of all other kinds; yet it is ill peopled, and its trade very inconsiderable.

Camboia, the capital, is the only city in the kingdom worthy of notice. The prince resides in a mean palace, surrounded with a palisade that resembles a partition-wall; but it is defended by a great number of Chinese cannon, and other pieces of artillery saved from the wreck of two Dutch vessels thrown upon the coast. There is a temple here of a very particular structure, whose beauty is much admired. It is supported by wooden pillars, varnished with black, and adorned with gilded foliages and reliefs, and the pavement covered with mats. The priests who serve in it hold the first rank in the state.

The Cambodians are of a light brown complexion, well shaped, and have long hair and thin beards. Their women are handsome, but not very modest. Their dress is a petticoat reaching below the ankles, and a jacket which sits close to their bodies and arms. The men wear a vestment, like our nightgowns, but nothing on their heads and feet.

To the eastward is Cochin-China, which extends along the coast of the sea seven hundred miles from the river of Cambodia to that of Quambin. There is no country in the torrid zone wherein the four seasons are better distinguished. Though the rivers are not considerable, they are the real source of its

plenty. During the months of September, October and November, they rise every fifteen days, overflow all the fields for three days, and render them so fertile, that the natives sow and reap twice a year: the soil produces rice, several sorts of fruit and herbs, pepper, cinnamon, benjoin, eagle and calemba-wood. Gold, silver, silk, cotton and porcelain, are likewise to be found here. Among the animals are rhinoceroses, and elephants of an extraordinary size, and surprising docility. The sea abounds with excellent fish. There are sixty good harbours, which induce the inhabitants to apply themselves to trade and navigation. That of Faifo, situated a little above the mouth of a navigable river, is one of the most considerable, and is defended by a fortress. It is inhabited by Chinese and Japanese, who carry on a free trade, under the protection of the prince.

The abbe Choisi, in his travels, has given a very pompous description of this country, which appears to be entirely fabulous. He represents their galleys as covered on the outside with a black varnish, and within with a red, that shines like a mirror. According to him, the sailors wear commonly nothing but drawers of white silk, and a hair cap; but when they prepare for battle, they put on their heads a small gilt head-piece, and on their body a fine close coat: but what is most extraordinary, this close coat leaves the right arm, shoulder and side, entirely naked.

To the northward of Cochin-China lies the kingdom of Tonquin, which was once subject to the vast empire of China; but a famous robber, named Din, put himself at the head of a body of men of his own profession, whom he inspired with the resolution of

throwing off the Chinese yoke: when being joined by others, he succeeded in his attempt, and those who had engaged in the revolt, out of gratitude, placed the crown on his head. But the happiness of independence was soon lost, by the people becoming involved in a long train of civil wars, the last of which was concluded by a treaty, wherein the competitor of the king Lé, being less desirous of the title of sovereign than of real power, left him all the external splendor of a monarch, on condition, that he should have the absolute command in the armies, with the greatest part of the revenues of the kingdom, and that their descendants should succeed to the same privileges. By virtue of this agreement there are two sorts of kings; he who receives the titles and honours of royalty is called bau, and the other, who has all its advantages, is termed the choua. The bau, sensible of the smallness of his power, is seldom seen out of his palace. He is almost constantly taken up in giving audience to his subjects, hearing their complaints, and determining their private differences. This is the utmost extent of his authority, for he can publish no edict relating to the government, without the choua's consent. The princes, his sons, are attended by officers appointed by the choua, and never leave the palace above six times a year, and that only six days each time. In the first of these days of liberty, they visit the temples: in the two following, they take the diversion of hunting; and during the three last, they sail on the river in galleys magnificently adorned. The sovereign nominates which of his successors shall succeed him: this is no sooner made known than the choua, attended by his principal officers, and the

council of state, do him homage, and take an oath to place him upon the throne after the death of the bau.

The Tonquinese are affable, and naturally formed to the laws of reason. Both sexes are clothed after the same manner; their dress is a long robe, pretty straight, with a close neck, and reaching down to the heels; it is fastened round the waist by a silk girdle, or one of gold or silver tissue; but the military dress reaches no lower than the knees. It is the common custom of the country to walk barefooted all the year. The Tonquinese ladies are as modest and reserved, as those of the common rank are libertine in their conduct. They wear a sort of hat, the borders of which are extremely large and solid; it is made of the leaves of a tree that grows in the country. Both sexes wear their hair as long as it will grow, and the women dress theirs with great care. The people are of a strong and hardy constitution; their stature is not extraordinary, but they are well proportioned, and have agreeable countenances. Those who live in the cities are rather white than brown; but the country-people are almost all olive-coloured.

Nobility, with suitable revenues, is the reward of those who excel in the knowledge of the laws, mathematics, astronomy or natural philosophy. Several days in the year are set apart for the examination of those who present themselves. The king honours this ceremony with his presence; he confers nobility on those who have given satisfaction to the questions of the mandarins; he causes a robe of violet satin to be given them, and appoints the cities and villages that are to produce the rents which he assigns them. During one part of the year, all the

tradesmen whatever, except the citizens of Keco, the capital, are obliged to work three months in the year for the royal family, and two more for the mandarins, or great lords: some of their most laborious employments are, lopping the trees, and feeding the elephants belonging to the king and the army.

Their principal riches consist in silk, musk, and aloes-wood, which they sell to foreigners. They value themselves much on their fairness in trade; which is the more surprising, as they are neighbours to the Chinese, and are not only nearly of the same religion, but have frequent dealings with those cunning people, who are versed in all manner of deceit. The Tonquinese, having no mines of gold or silver, coin no money; but make use of plates of gold and silver, as they come from China, which they cut in pieces, and weigh according to the prices of what they purchase.

A DESCRIPTION OF CHINA,

BY

LOUIS LE COMPTE AND P. DU HALDE.

CHAP. I.

Le Compte proceeds by sea from Siam to Nimpo in China; some entertaining adventures; Nimpo described, particularly the triumphal arches there. He proceeds in an imperial barge from Nimpo to Pekin, where he is admitted to an audience of the emperor.

THE French king having resolved to send six Jesuits to China, under the character of his majesty's mathematicians, I was appointed one of them, and in the beginning of the year 1685, we all set sail in a vessel which carried Monsieur Chaumont, who was sent as ambassador-extraordinary to the court of Siam. We had a very agreeable voyage. The king of Siam, who pretended to be skilled in astrology, was desirous of assisting at our astronomical observations; and admiring the exactness with which we foretold an eclipse of the moon, endeavoured to persuade us to stay at his court; but at length consented that four of us should depart for China, provided one of us would return with his ambassador, to desire Louis XIV. to send him more mathematicians, and that in the meanwhile I should remain with him.

The priest, with the Siamese ambassadors, arrived

in safety at Paris; but the four fathers who set sail for China, suffered shipwreck, and after undergoing several hardships, returned to Siam in an English vessel.

At that time a rebellion had broke out at Siam, which facilitated my departure. We set sail in a small Chinese vessel; but though the king gave express orders for our being treated with kindness, it is not easy to conceive a more disagreeable voyage than we were obliged to endure. We had no shelter against the weather, and were so straitened for want of room, that we could not lie at our length: we were placed near an idol, black with the smoke of a lamp continually burning to its honour, and daily worshipped by the deluded crew: the sun shone directly over our heads; and we had scarcely any water, to quench the extreme thirst caused by the excessive heat of the climate. Indeed, we had a daily allowance of three meals of rice, and the captain often asked us to eat meat with him; but that being always first offered to the idol, we looked upon it with more horror than appetite.

In this manner we spent above a month. 'Tis true, we sometimes, by the help of an interpreter, attempted to convince them of the absurdity of that worship in which they had the unhappiness to be educated. One day, in particular, they flocked about us, and the dispute grew so warm, that we were obliged to give it up. Seamen are generally untractable; these took great offence at what we had said of their idol, and soon came towards us, armed with lances and half-pikes, with looks that seemed to threaten our destruction,. We were instantly filled with apprehensions; but at last we were delivered from this painful suspence, by find-

ing that they were only preparing for a procession in honour of their idol; perhaps to appease the anger they supposed she might have conceived at what we had said to her disadvantage.

There is scarce a nation under the sun more superstitious than the Chinese, who worship the very compass by which they steer, continually offering it meat and incense. Twice a day they regularly threw into the sea little pieces of gilt paper, in the form of money, as it were to bribe it to be favourable. Sometimes they would present it with little paper boats, that, being busied in tossing and ruling them, she might neglect our ship. But when that unruly element, in spight of their courtesy, grew troublesome, from its being agitated, as they imagined, by the dæmon who governs it, they burnt some feathers, with which they made such a stink, as was sufficient to drive away any fiend that had the sense of smelling.

Once passing near a hill, on which one of their temples is erected, their superstition was carried to the utmost length; for besides the usual ceremonies, consisting of meat-offerings, burning of candles and perfumes, throwing little baubles of gilt paper into the sea, and an infinite number of other fooleries, all hands were employed for five or six hours in making a little vessel resembling the ship, of about four feet in length, with the masts, tackling, sails and flags: it had likewise its compass, rudder and shallop; its arms, utensils for dressing provisions, the provisions themselves, with the cargo and book of accounts: besides, they daubed as many small pieces of paper as we were men in the ship, which were disposed of in the same place we were in. This vessel, with all its appurtenances, being

placed on two staves, was, at the noise of a tabor and brazen basin, raised up in view of the whole crew. A seaman, in the habit of a bronze, or priest, was the chief man among them, he playing several apish tricks with a quarter-staff, and, at intervals, shouting aloud. At length the mysterious toy was committed to the waves, and gazed at as far as the sight could reach, accompanied with the acclamations of the bronze, who roared with all his might.

Soon after an accident happened, which at first gave them less pleasure, though in the end it proved an equal diversion to us all. The mariners thought they saw, through their perspectives, a ship, in a part of the sea much infested by pirates: they distinguished the masts, the sails, nay some saw the very tackling, and even perceived, by the manner of her sailing, that she intended to pay us a visit. The Chinese, who, of all men, love best to sleep in a whole skin, were in great consternation; and the fear we saw painted in their faces, while they prepared their scimetars, pikes and muskets, filled us with terror; for we imagined ourselves in danger of being immediately strangled, by villains that gave no quarter to such as fall into their hands, and which we could no otherwise escape but by leaping into the sea. A remedy which was somewhat violent, and not much better than being strangled. Our perspective glasses were often used, and to our no small surprise, the mighty vessel, as it came nearer, lessened, as did our ill-grounded fear; for we now doubted whether it was a ship or no. At length it grew a floating island, then a sea-horse, and then I know not what; till at last, being in full sight, it proved to be a tree, which a violent wind had torn from the coast. The earth and pepples about its

root made it swim upright, so that its trunk, which was very high, resembled a mast, some branches spread on each side had been taken for a yard, and the lesser boughs for ropes, while the wind and sea beating about it, formed a track, not unlike that made by a ship. The dreadful enemy being now no more, the Chinese expressed very heroically their vexation and disappointment at losing such an opportunity of showing their courage.

At length, after a navigation of six and thirty days, which the continual dangers and hardships to which we were exposed, had rendered very tedious, we came within sight of the city of Nimpo, in China. The sight inspired us with joy; but though we were so near, it was not easy for us to enter it. The captain of our vessel, on our arrival, confined us in the hold, where the heat, which increased as we came nearer the land, and several other inconveniences, rendered our condition almost insupportable. We were, however, discovered by an officer of the customs, and soon after brought before a mandarin, whom we found in a large hall, attended by his officers, with a multitude of people, who are more curious of seeing an European, than we should be here of viewing a Chinese.

We were no sooner entered, than we were informed, that we must kneel to the mandarin, and bow our heads nine times to the ground. His countenance was very severe, and our dread was increased at the sight of his executioners, who, like the Roman lictors, attended with chains and great sticks, ready to bind and cudgel whom he thought fit. Having paid our devoirs, he asked us who we were, and our business there. On which we informed him, that hearing in Europe that several of

our brethren had laboured with success in spreading the knowledge of our holy religion in those remote parts, the same zeal had inspired us with the desire to procure them the knowledge of the true God, the only thing wanting to complete the grandeur of so flourishing and renowned a nation. We did not know that we were in a city where there was not one Christian. The mandarin, however, expressed his desire to serve us; but added, that he must consult with the governor; and, in the mean while, we must return to our ship.

Some days after, the general of the militia in and about the city, desiring to see us, entertained us very kindly; and on our leaving him to wait upon the governor, sent an officer to desire him to use us kindly. The governor expressed some respect for us; but, letting us know that he could determine nothing till he had first conferred with the chief officers of the city, we were forced to return on board our hated ship. Eight days being spent in consultations at the custom-house, we were sent for, together with our goods, which consisted of several bales and trunks of books, images and mathematical instruments; and having opened three of them, we were told, that we might lodge in the suburbs till they had heard from the viceroy, to whom the governor had wrote about us. Of this civility we gladly accepted, and in our new habitations enjoyed that rest and liberty which is always grateful after long fatigue and confinement.

The port of Nimpo is situated in the most eastern part of China, and has a very difficult entrance; but from thence a very considerable trade is carried on to Japan. This city is one of the first class; it is walled round, and very populous. It is remarkable

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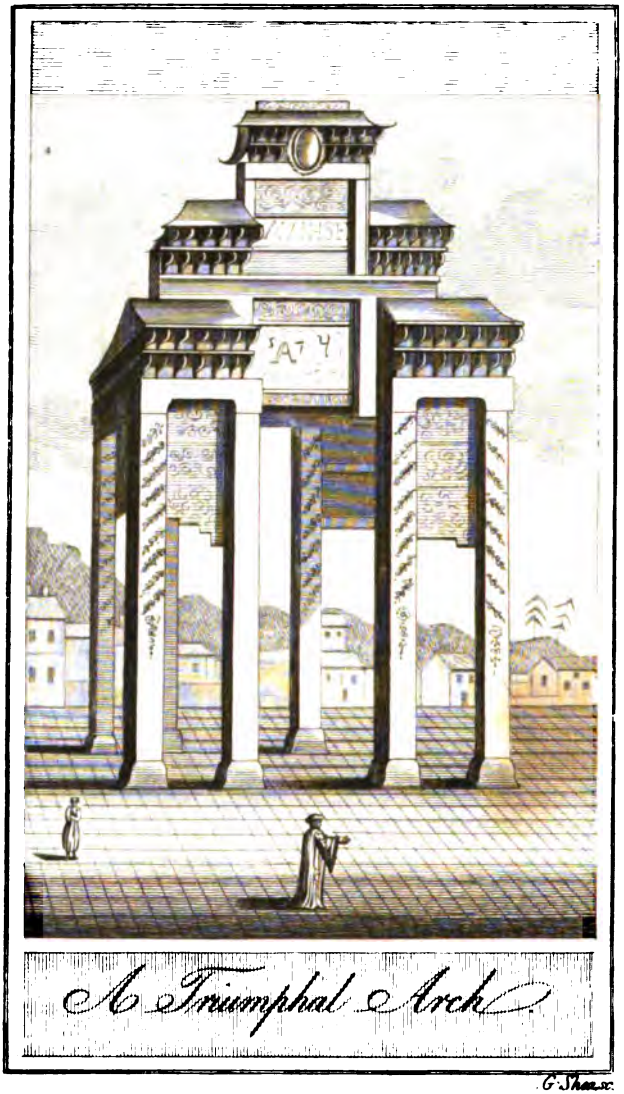

G. Shaw sc.

Dublin. Published by J. Christie. 17 Ross Lane.

for the great number of triumphal arches to be seen there, which indeed are very common in the other parts of China; but they are here so numerous as to be inconvenient, though they afford an agreeable prospect at a distance. They consist of three great arches together, built of marble, that in the middle being much the highest. The four pillars, by which they are supported, are sometimes round, but oftener square, formed of a single stone, generally placed on an irregular base. They have no capitals; the trunk being fastened into the architrave, if that name may be given to some figures cut over the pillars. The frieze, which is too high in proportion to the rest, is adorned with inscriptions and relievos, finely executed, with knots, wrought loose, one within another, adorned with flowers and birds flying, as it were from the stone. But while some of these edifices cannot be sufficiently praised, others are not worth notice. Of one of these we have given a view in the plate.

Some time after, we had intelligence that the viceroy of the province was much offended at our being suffered to land, and was resolved to send us back. He wrote a short reprimand to the governor of Nimpo, and at the same time sent to inform the grand tribunal of Pekin, intrusted with the care of foreign affairs, that we were five Europeans, who, for some private ends, desired to settle there, in opposition to the fundamental laws of the kingdom; so the court decreed that we should be banished; and, according to custom, he sent an order to that effect to the emperor, for his signature. Had this order been confirmed, we should have been ruined, and probably the mandarins of Nimpo, for treating us so favourably. The viceroy, who had as great

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love to our money, as he had hatred to our belief, would have seized our bales, and punished the captain who brought us, by seizing his merchandize, and ordering him to be gone, and to take us with him; while he would have thrown us overboard, as the authors of his ruin. But we had wrote to father Intorcetta, an Italian missionary, the general of our order in those parts, who, on receiving our letters, wrote to a friend at court, to inform his majesty, who was then in Tartary, of our arrival; and, by a wilful mistake, caused his letter to be put into a pacquet, which he knew would be delivered into the emperor's own hand. Thus the emperor opened and read it; and, therefore, when the tribunal's decree was delivered to him, he answered, that he would consider of it at Pekin. On his arrival at that city, he was informed by one of our order, that by our skill in mathematics we might be of use to his majesty; on which, by the advice and consent of his privy council, he sent for us up to court; and it happened, that the very person who had endeavoured to turn us shamefully out of China, was himself obliged to introduce us.

The viceroy left our journey, as far as Hamtcheou, to the governor's care, who provided us with boats; and, that we might want for nothing, he commanded an inferior mandarin to attend us. We reached that city, and afterwards, on our leaving it, the viceroy, who was afraid lest he should be informed against, presented us ten pistoles; sent some chairs to carry us to an imperial barge he had provided for us, and ordered some trumpets and hautboys to attend us; at the same time, he gave us an order from court, in pursuance of which, all the places through which we passed, were, while we

went by water, to find us boats well manned, and sixty or more porters, in case the frost obliged us to go by land; besides, each city was to give us the value of about half a pistole; this being allowed to the chief mandarins, who are said to have their charges borne by the emperor, though this will not amount to the tenth part of the expence.

The barge provided for us was a second rate, containing sixteen feet in breadth, and seventy in length. Besides the cook-room, that of the master and his family, that of the crew, and another for our men, there was a pretty large cabin, wherein we dined, and three rooms, in which six persons might sit at their ease, all which were painted, gilt and varnished.

As to our manner of proceeding up the river: as soon as the anchor was weighed, the trumpets and hautboys sounded a march, and then took their leave, by firing a kind of chest, in which were three iron barrels, that were discharged one after another, the music sounding between each. This was repeated whenever we met a mandarin's barge, or came to a town, or when either night or a contrary wind obliged us to come to an anchor. Every night ten or twelve inhabitants of the town nearest to the place where we cast anchor, appeared in one row on the shore, when the master coming on the deck, made a speech on their obligations to preserve all who belonged to the emperor, and to watch for the safety of the mandarins, who took care of the state. He then enumerated all the accidents to which we were liable, as fire, thieves and storms, exhorting them to be vigilant, and telling them they should be answerable for all the mischief that happened. They answered each sentence with a shout, and then

retired as to form a guard, leaving one on sentry, who continually struck two sticks against each other, and was hourly relieved by others, who made the same noise, to let us know that they did not fall asleep, which we would gladly have allowed them to do, on condition we might have done so ourselves.

On the third of January we arrived at Yamtchcoy, when the frost forcing us to leave the great canal, we had horses provided for our men, and porters for our goods. As for ourselves, the cold and snow, to which we were unaccustomed, made us choose to go in litters. We changed our porters at every city or large town, and found, to our surprise, that we could get above a hundred with as much ease and speed, as in France we could have got five or six. The cold now hourly increased, and at length became so sharp, that we found the river Hoambo, one of the largest in China, almost frozen over: a whole day was spent in breaking the ice, and we passed it with much trouble and difficulty.

On our arrival at Pekin, we found the court in mourning for the empress dowager; the courts of justice were shut up, and the emperor gave no audience: but the twenty-seven days of mourning being over, in which the sovereign himself is obliged, by the law, to remain in solitude, he sent one of his officers to see how we did, and to ask us some questions; some time after we were sent for by the tribunal who had passed the sentence of banishment upon us: where the president gave us a small piece of varnished board, wrapped up in yellow taffety, and on this board was written, among other things, that we might use our instruments, and settle in what part of the empire we pleased. We had

not yet had the honour to attend his majesty; for these formalities were to precede our audience: but we had scarcely thus got our discharge, when two eunuchs entered, to inform the president, that he must attend with his brethren, at a particular court of the palace; and we were informed of the ceremonies used on such occasions.

We were then carried in chairs to the first gate, whence we went on foot through eight courts of a prodigious length, built round with houses of different kinds of architecture; but the buildings of none of these courts were very extraordinary, except the large square structures over the arches through which we passed from one court into another. These, indeed, made a stately appearance, they being built of white marble, though worn rough with age. Through one of these courts ran a rivulet, over which were several small bridges of the same kind of marble, but of a whiter colour, and better workmanship.

The grandeur of this palace does not consist in the nobleness and elegance of the architecture, but in the prodigious number of its buildings, courts and gardens, all regularly disposed. What chiefly struck me, as being most singular, was the emperor's throne, of which the best description my memory will afford me is the following: in the midst of one of these courts is a square base, or solid building of an extraordinary extent, adorned at the top with a balustrade, much in the European fashion; this supports another smaller base, also encompassed with a balustrade, over which are placed three or more of the same kind, each lessening in bulk as it rises above the other. On the uppermost is a large hall, the roof of which is covered with gilt tiles,

and supported by the four walls, and as many rows of varnished pillars, between which is seated the throne. These vast bases, with their balustrades of white marble, thus rising above each other, with a palace on the top, glittering with gold and varnish, have a very fine appearance, especially as they are thus placed in the midst of a spacious court, surrounded by four stately rows of buildings: and were its beauty enhanced by the ornaments of the Greek and Roman architecture, and by that noble simplicity, so much valued in our buildings, it would, doubtless, be as magnificent a throne as ever was raised by art.

After a quarter of an hour's walk, we at length came to the emperor's apartment, the entrance of which was not very splendid; but the anti-chamber was adorned with marble, sculpture and gildings, the neatness of the workmanship being more valuable than the richness of the materials. But the second mourning not being over, the presence chamber was disrobed of all its ornaments, and could boast of none but the presence of the sovereign, who sat on a sofa raised three feet from the ground, covered with a plain white carpet, that took up the whole breadth of the room. By him lay some books, paper and ink. He was clothed with a vest of black satin furred with sable, and on each hand stood a row of young eunuchs, plainly habited, and unarmed, with their legs close to each other, and their arms extended downwards along their sides, which is esteemed the most respectful posture.

Being come to the outer door, we hasted, for such is the custom, till we came to the end of the chamber opposite to the emperor. Then stood for a moment all abreast, in the posture the eunuchs

were in. Next falling on our knees, and joining our hands, we lifted them up to our heads, in such a manner that our arms and elbows were of the same height. We bowed thrice to the ground, then rising, stood as before. The same prostration was repeated a second and a third time, when we were ordered to come forward, and kneel before his majesty, who treated us with the greatest good-nature; and having asked us some questions relating to the grandeur of France, the length of the voyage, and the manner in which we had been treated by his mandarins, let us know, that he was disposed to grant us fresh favours, and then dismissed us. He was somewhat above the middle stature, and though pretty corpulent, was less so than a Chinese would wish to be: he was full-visaged, disfigured with the small-pox; had a broad forehead, little eyes and a small nose. In short, though he had not an air of majesty, he had a look of great good-nature.

From his apartment we went into another, where a mandarin treated us with tea, and presented us from the emperor, a sum worth about a hundred pistoles; this present might seem but inconsiderable from so great a monarch, but in China it is a very extraordinary one, where it is a maxim with the great, to take as much, and give as little as they can. On the other hand, he loaded us with honour, and ordered one of his officers to wait on us to his house.

CHAP. II.

Of the cities, houses, and chief buildings of China.

PEKIN, which signifies the north court, is the chief city of China, and the usual seat of the em-

perors; it being thus named, to distinguish it from Nankin, or the south court, where the emperor formerly resided, which is in the finest and most commodious situation of any city in the empire; but the continual incursions of the Tartars obliged the emperors to settle in one of the northern provinces, where they might be always ready to oppose them. Pekin was the place fixed upon for this purpose, it being situated in 40° north latitude, at a small distance from the famous Chinese wall. Its neighbourhood to the sea on the east, and the great canal on the south, afford it a communication with several fine provinces, from which it draws part of its subsistence.

The city of Pekin, which is exactly square, was formerly four leagues round; but the Tartars settling there, forced the Chinese to live without the walls, where they soon built a new town, which, with the old one, composes an irregular figure. Thus Pekin consists of two cities, one called the Tartar's, because they permit none else to inhabit it; and the other the Chinese, which is as large, and more populous than the first; both together being six leagues in circumference. So that the city of Paris, which is ten thousand paces round, is but half as big as the Tartar's town, and but a quarter as large as all Pekin. Indeed their houses are generally no more than one story high, and those of Paris are, one with another, four. The streets of the former city are wider; the emperor's palace, which is of a vast extent, is not half inhabited; besides, there are in that city magazines of rice for the support of 200,000 men; and large courts filled with houses, in which those who are candidates for their doctor's degrees are examined, which alone

would form a very considerable city. But on the other hand, the Chinese live so closely together, that twenty or more of them dwell in as little room as ten persons at Paris. The multitude of people in the streets is quite amazing; even those that are widest are not free from confusion; and at the sight of such numbers of camels, horses, mules, waggons, chairs, passengers, and rings of one or two hundred persons, gathered here and there round the fortune-tellers, one would imagine, that some unusual show had drawn all China to Pekin: for the most populous cities in Europe appear a wilderness to this. Hence some have imagined, that as only the men are here to be seen, the number of the inhabitants, of both sexes, must amount to six or seven millions of souls.

This is, however, a very erroneous computation; and the following observations will show, that the number of the inhabitants must not be guessed at from the crowds seen in the streets. As no river comes up to Pekin, the necessary provisions and commodities brought there by land, cause a great resort to that city of peasants, camels, horses, mules, waggons, &c. Almost all the artificers work at the houses of their customers, and even the smiths carry with them the furnace, anvil and tools, and return home at night. All persons above the vulgar never go abroad but on horseback, or in chairs, with a numerous retinue: the mandarins are constantly attended by the inferior officers, following them with all their formalities, in a kind of procession. In short, the princes of the blood, and the lords of the court, who are obliged to go almost daily to the palace, are always attended with a great guard of horse. The customs, which are peculiar to China,

greatly increase the throng, and make the city appear more populous than it really is: however, I think I shall not be very wide of the truth, if I allow the inhabitants to amount to two millions.

Almost all the streets are built in a direct line, the largest being about one hundred and twenty feet broad, and a league in length; and the shops where they sell silks and China-ware, which generally take up the whole street, form a very agreeable vista. The Chinese have a custom, which adds to this beauty: each shopkeeper puts out before his house, on a kind of pedestal, a board about twenty feet high, painted, varnished, and often gilt, on which are written, in large characters, the commodities in which he deals. These kind of pilasters, thus erected on each side of the street, and almost at an equal distance from each other, have a very pretty effect. This is customary in almost all the cities of China; and in some places I have seen them so neat, that the whole street has appeared like the decorations of a stage. However, the houses are neither well built, nor of a sufficient height; and besides, are always pestered with mud or dust. There is so much of the latter, that the city is generally covered with a cloud of it, which makes its way into the closest closets; and notwithstanding their striving to allay it, by continually sprinkling the streets, it is not only offensive, but prejudicial to the health.

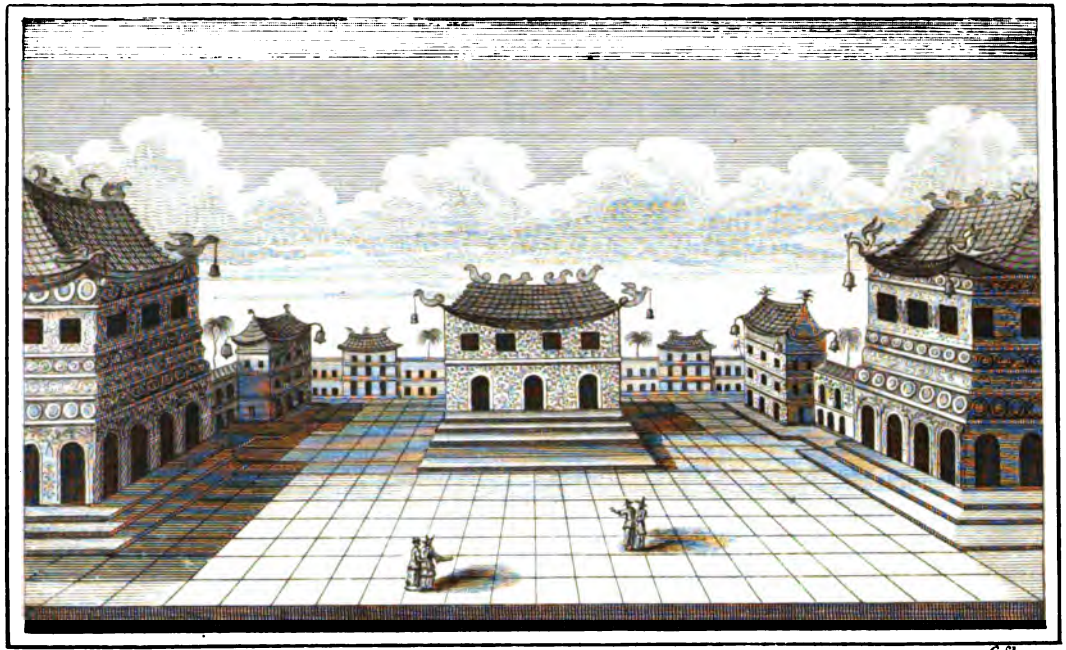
It is surprising to see the perfect tranquility maintained among such an almost infinite number of Chinese and Tartars; for it seldom happens, in many years, that a house is broke open by thieves, or any murder committed. Indeed, such strict order is observed, that it is next to impossible such

crimes should be committed with impunity. All the great streets, which are drawn by a line from one gate to another, have several corps-de-garde. Day and night soldiers, with swords by their sides and whips in their hands, are ready to chastise those who make the least disturbance, and have power to take into custody whoever raises any quarrel. The little streets that come into the greater, have gates made in the form of a lattice, which afford a view of all who pass along: they are guarded by the corps-de-garde, placed over-against them in the great streets. The lattice-gates are opened at night by the corps-de-garde, and are seldom opened but to persons known, who carry a lanthorn in their hand, and give a good reason for their going out. As soon as the first stroke is given by the watch on a great bell, a soldier or two must go from one corps-de-garde to another; and as they walk along they play continually on a sort of rattle. Whoever is found walking in the streets in the night is examined, and if his business is not of an extraordinary nature, he is taken into custody. To this it must be added, that the governor is obliged to take his rounds, when least expected; and that the officers, who keep guard on the walls, and on the pavillions of the gates, where the watches are, beat on great drums of brass, and send subalterns to examine the quarters belonging to their respective gates; and that the least neglect is punished the next day, and the officers broke. By this beautiful order, peace, silence and safety, reign throughout the city.

Of all the buildings of which this city consists, the most remarkable is the imperial palace, of which I have already taken some notice: but it is proper here to add, that it includes not only the emperor's

house and gardens, but a little town inhabited by the officers of the court, and a multitude of artificers, employed and kept by the emperor; for none but the eunuchs lie in the inner palace. The outward town is defended by a very good wall without, and divided from the emperor's house by one of less strength. However, all the houses of the courtiers and artificers are low, and ill contrived, and even worse than those in the Tartars city.

The inner palace is formed of nine vast courts, built in one line. The arches, through which you go from one to another, are, as already mentioned, of marble; and over each is a large square building, of a kind of Gothic architecture, where the timbers of the roof projecting beyond the wall, are formed by other pieces of wood into a kind of cornice, that at a distance looks very fine. The sides of each court are closed by lesser apartments; but when you come to the emperor's lodgings, the porticoes supported by stately pillars, the white marble steps by which you ascend to the inward halls, the gilt roofs, the carved work, varnish, gilding and painting, appear extremely splendid. The whole is covered with shining tiles, of such a beautiful yellow, that, at a distance, they appear as bright as if they were gilt. Another roof, as bright as the former, springs from the walls, and ranges all round the buildings; and this is supported by a forest of beams, joists and spars, all japanned with gold flowers on a green ground: this second roof, with the projection of the first, make a sort of crown to those structures, which has a fine effect. The terraces, on which the apartments are built, contribute to give them an air of grandeur. They are fifteen feet high, cased with white marble, and adorned with balustrades of



G. Shea. sc.

The Inner Court of the Emperor of China's Palace.

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pretty good workmanship, open only at the steps placed on each side, and in the middle and corners of the front; but the ascent in the middle is only a slope of marble, with neither steps nor landing-place.

The hall appointed for ceremonies has large, massy vessels of brass, placed on the platform before it, in which perfumes are burnt during any ceremony; and also candlesticks in the shape of birds, large enough to hold flambeaus. The hall is about one hundred and thirty feet long, and almost square: the ceiling is carved, japanned green, and charged with gilt dragons: the pillars that support the roof are about six or seven feet in circumference at the bottom, incrusted with a kind of paste, and japanned with red; the pavement is partly covered with an ordinary sort of carpets, in imitation of those of Turkey, but the walls are destitute of all ornament; they are very well whitened, but have neither tapestry, looking-glasses, sconces or paintings. In the middle of this room is a throne, under a lofty alcove, very neat, but neither rich nor magnificent. There are two lesser halls hid by the former, one of them a pretty circular room, with windows all round, and shining with japanned work of various colours: the other is of an oblong form. In the view of these buildings the different pieces of architecture dazzle the eyes of the beholder: but the imperfect notion the Chinese entertain of all arts, is betrayed by the most unpardonable faults. The ornaments are not only irregular and puerile, but the apartments are ill contrived, and want that connection which forms the beauty and convenience of the palaces in Europe, and cannot fail of disgusting all who have the least notion of architecture.

The guards placed at the gates and avenues,

have no other arms but their scymitars. Formerly the whole palace was inhabited by eunuchs, whose power and insolence grew to such a height, that they became insupportable to the princes of the empire; but the last Chinese emperors, especially those descended from Tartary, have so humbled them, that the youngest are made to serve as pages, while the task of the others is to sweep the rooms, and keep them clean; and for the least fault they are severely punished by their overseers.

The emperor's house is the only one at Pekin, that deserves the name of a palace; the others are extremely mean, and those of the grandees, like all the rest, but one story high; however, the great number of rooms for themselves and their servants, make some amends for their want of beauty and magnificence. The nobility of China are indeed like those of other nations, fond of making a great appearance; but they are curbed by the customs of the country, and the danger of being taken notice of. While I was at Pekin, one of the chief mandarins built himself a house, somewhat more lofty and magnificent than the rest: for this crime he was accused before the emperor, when being afraid of the consequence, he pulled it down while the affair was under examination.

The halls in which they plead, have little advantages above the other houses. Indeed they have spacious courts, and lofty gates, sometimes embellished with tolerable ornaments; but the inward halls and offices are neither magnificent, nor even cleanly.

Amongst the most remarkable buildings is, the famous imperial observatory, so much celebrated by travellers, one of whom speaks of it in this man-

ner: "Nothing in Europe is to be compared with it, whether for the magnificence of the place, or the size of those vast brazen machines, which, having been during these seven hundred years exposed on the platforms of those large towers, are still as fair and entire as if they were but just cast. The divisions of those instruments are most exact; the disposition most proper for their design; and the whole work performed with an inimitable neatness." Filled with these high ideas, we visited this famous place, and first entered a court of a moderate extent, where we were shown the dwelling-house of those who look after the observatory. Then turning to the right, we ascended a very narrow staircase to the top of a square tower, such as were formerly used to fortify our city walls: indeed, it is joined on the inside to that of Pekin, and raised only ten or twelve feet above the bulwarks. Upon this platform the Chinese astronomers had placed their instruments, which though but few, took up whole space: but father Verbiest, having judged them useless, had prevailed on the emperor to have them pulled down, and new ones put up of his own contriving; they were therefore in a hall near the tower, buried in dust and oblivion. We saw them only through a window, secured with iron bars, when they appeared to be very large, and well cast: however, we had an opportunity of examining more narrowly a celestial globe, of about three feet diameter, left in a bye court; when we found, that it was of a form inclining to an oval, divided with little exactness, and the whole work very coarse. In short, this observatory, which was of little worth, with respect both to its ancient machines, and its situation, is now enriched with several brazen in-

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struments, set up by father Verbiest. These are, an armillary sphere, six feet in diameter, supported by four dragons heads, whose bodies, after several windings, are fastened to the ends of two brazen beams laid across, that bear the whole weight of the sphere. Four lions, of the same metal, stand under the ends of these beams. The circles are, both in their interior and exterior surface, divided by lines into 360 degrees each, and each degree into 60 minutes, and the latter into portions of ten seconds each.

An equinoxial sphere, six feet in diameter, supported by a dragon, who bears it on his back, and stands on four brazen beams, supported by four small lions. The design is well executed.

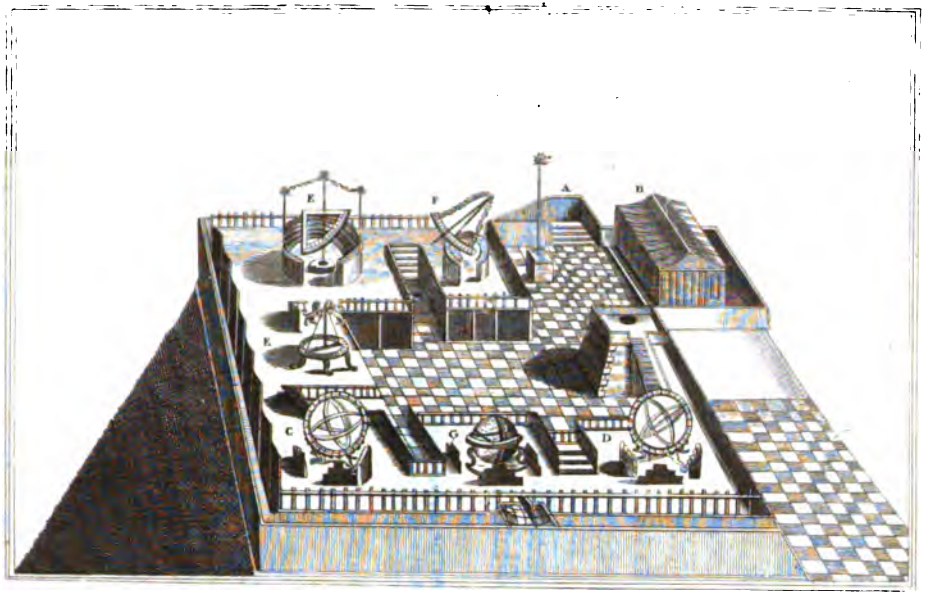
An azimuthal horizon, of the same diameter, also supported by dragons.

A quadrant, whose radius is six feet. A dragon, folded in several rings, and wrapped up in clouds, seizes on all parts of the plates of the instrument to fasten them together.

A sextant, whose radius is about eight feet, and a fine celestial globe of six feet diameter; both likewise decorated with dragons.

To render this description the more intelligible, we have given a plate of this structure, in which A is the steps leading to the observatory; B, the retiring room for those who go to make observations; C, the armillary sphere; D, the azimuthal horizon; E, the quadrant; F, the sextant; G, the celestial globe.

But the Chinese would never have been persuaded to leave their old instruments, and make use of these, which are infinitely superior to them, without the express orders of their emperor; for



The Observatory at Pekin.

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they are more fond of the most defective pieces of antiquity, than of the most noble improvements. It is said, that they have watched the motions of the stars above 4000 years; but it is a shame that in so long a time they have made no greater improvements. However, they still continue their observations, and five mathematicians spend every night on the tower, one gazing towards the zenith, another to the east, a third to the west, the fourth to the south, and the fifth to the north, that nothing may escape their observation. They take notice of the winds, the rain, the air, and all unusual phenomena, eclipses, the conjunction and opposition of planets, and of fires and meteors. Of these they keep a strict account, which they bring every morning to the surveyor of the mathematics, to be registered in his office. These astronomers are, however, very unskilful; they take little care to improve the science, and, provided their salaries be paid, give themselves no great trouble about the changes that may happen in the sky.

In treating of Pekin, it would be doing that city great injustice to pass over in silence its noble gates, and stately walls. The former are not like the other public buildings in China, embellished with statues, or other carving, all their beauty consisting in their prodigious height, which, at a distance, has a fine appearance. They consist of two large square edifices, built separately, but bound together by two thick lofty walls, forming a square sufficient to contain above five hundred men in battle. The first building, which resembles a fortress, faces the road. There is no way through it; but you enter in at the side wall, where there is a gate proportionable to the rest; you then turn to the right, and meet with

the second tower, which commands the city, and has a gate like the former; but the gate-way is so long that it grows dark in the middle. There they constantly keep a guard, and a small magazine of stores. Though these gates are destitute of the embellishments of architecture, yet on approaching Pekin, these immense buildings have an air of magnificence preferable to our ornaments. The arches are built with marble, and the rest with very large bricks, cemented with excellent mortar.

The walls are answerable to the gates, so lofty that they hide the whole city, and so thick, that sentries are placed upon them, on horseback. Square towers are raised at the distance of a bow shot from each other. The ditch is dry, but very broad and deep, and the city is as regularly defended by a strong garrison, as if the people were under the strong apprehension of a siege.

Among the most sumptuous buildings of China, we ought not to omit the temples, or pagods, erected to fabulous deities, by the superstition of the princes as well as the people. Of these there are a prodigious number; the most celebrated of which are built in barren mountains, to which, however, the industry of the people has given the beauties and advantages denied them by nature: the canals, cut at a great expence, to conduct the water from the heights into reservoirs made for that purpose; with gardens, groves and grottos, made in the rocks, for shelter against the excessive heat of the climate, render their solitudes delightful. We have given a view of one of these structures in the province of To-kien.

These temples consist partly of porticos, paved with large, square, polished stones, and partly of

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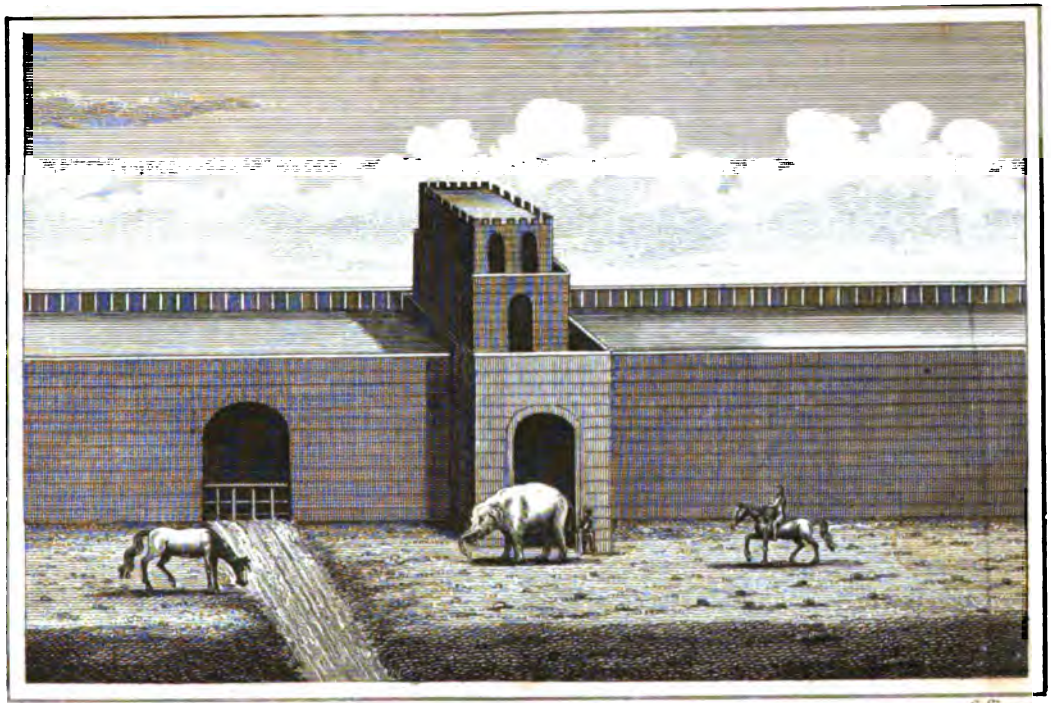

G Shea. sc

Part of the great Wall of China.

Dublin, Published by J. Christie, Bagot Lane.

halls or pavillions, that stand in the corners of courts, and communicate by long galleries, adorned with statues of stone, and sometimes of brass. The roofs of these buildings shine with beautiful tiles, japanned with green and yellow, and at the corners are adorned with dragons of the same colour, projecting forward. Most of these pagods have a great tower standing by itself, and terminating in a dome, to which they ascend by a handsome stair-case, that winds around it. A square temple commonly occupies the middle of the dome, which is often adorned with Mosaic work, and the walls covered with stone figures of animals and monsters in relievo. This is the form of most of the pagods, and these are the habitations of the bronzes or priests of the idol.

The frontier towers, especially those near Tartary, are fortified with good bulwarks, towers, brick walls, and large and deep ditches, filled with running water: in these all the skill of the Chinese engineers consists, which is no wonder, since none else were known in Europe before cannon were in use. Their most singular fortification is the great wall, which extends from the eastern ocean to the province of Chansi, and, if all its windings be reckoned, is no less than five thousand leagues long. It is fortified with towers, much like those of the cities; and where the passes might be more easily forced, they have raised two or three bulwarks, one behind another, of an enormous thickness; these, with the forts that command all the avenues, being guarded by a great number of forces, protect the Chinese from all attempts on that side. As China is divided from Tartary by a chain of mountains, this wall has been carried not only through the valleys, but over the highest hills: it is every where of a great height,

but rather lower than the walls of their cities, and only four or five feet in thickness: it is mostly built with brick, and bound with such strong mortar, that though it is 1800 years since it was built, it is scarce the worse. This work was at once one of the greatest and the most ridiculous ever made by man: for notwithstanding it being extremely prudent thus to guard all the passes and the easiest avenues, how absurd was it to carry this wall to the top of some precipices, which the birds can scarcely reach with their flight, and to which it is impossible that the Tartarian horse should ever ascend? Besides, if they could fancy it possible for an army to clamber up thither, how could they imagine, that so thin and low a wall could be any defence? Yet it is amazing how the materials were conveyed thither, which was not done without a vast expence, and the loss of more men than would have perished by the greatest fury of their enemies. It is said, that during the reigns of the Chinese emperors, this wall was guarded by a million of soldiers; but as that part of Tartary now belongs to China, they are contented with manning well the worst situated, but best fortified parts.

There are in China about a thousand fortresses of the first rate; but though the rest scarcely deserve the name, they are all well garrisoned, whence some judgment may be formed of the vast armies constantly kept on foot.

But what is far more astonishing, is the number, the largeness, and the government of their trading towns. These are generally divided into three classes, the first consisting of above a hundred and sixty, the second of two hundred and seventy, and the third of near twelve hundred. Besides, there

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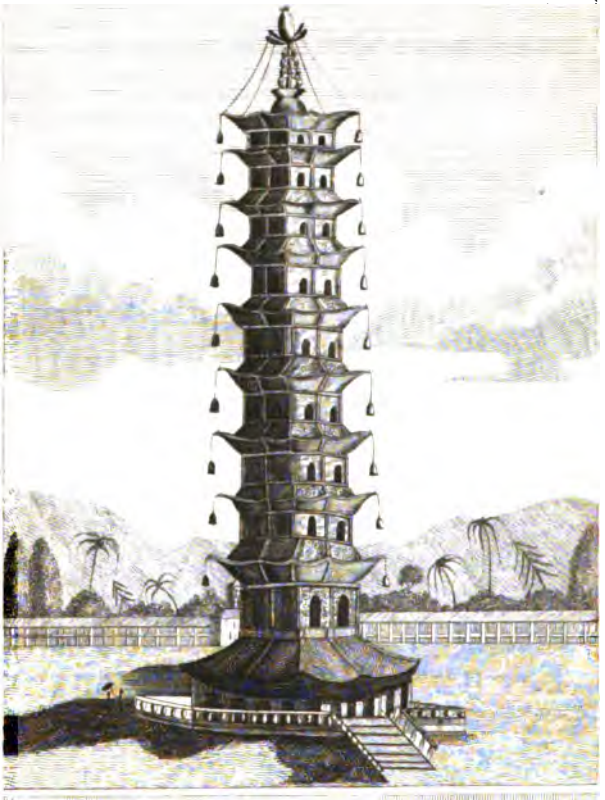


The Porcelain Tower at Nankin.

Dublin Published by J. Christie 17, Rey's Lane

are near three hundred walled cities, which they consider as not worth notice, though most of them are populous, and places of trade. The largeness of these cities is not less amazing than their number. Pekin is not to be compared to Nankin, or, as it is now called, Kiam-nin, which was formerly enclosed within three walls, the outermost of which was sixteen leagues round; and though this city has lost much of its original splendour, yet, including those who live in its suburbs, and on the canals, it is still more populous than Pekin. The streets are of a moderate breadth, and very well paved; the houses are low, but cleanly, and the shops richly furnished with silk, and other costly goods. Thither all the curiosities of the empire are brought. There the most famous doctors, and mandarins out of employment, usually settle, on account of the convenience of several libraries filled with choice of good books. Their printing is fairer, their artificers more skilful, the language more polite, and the accent smoother than elsewhere. Besides, the river Kiam, on which it is situated, is the largest, deepest and most navigable in the whole empire.

Nankin is famous for what is called the china tower. Of which it may be proper to observe, that there is without the city a house, named by the Chinese, The Temple of Gratitude, built three hundred years ago by the emperor Yonlo. It is erected on a massive basis built with brick, and surrounded with a rail of unpolished marble. Around it are ten or twelve steps, by which you ascend to the lowermost hall, the floor of which stands one foot higher than the basis, leaving a walk two feet wide all round it. The front is adorned with a gallery and some pillars. The roofs, which in China are gene-

rally two, one next the top of the wall, and a narrower over that, are covered with green shining tiles; and on the inside the ceiling is painted, and formed of little pieces, differently wrought one within the other, and this the Chinese esteem very ornamental. Indeed such a medley of beams, joists, rafters and pinions, appears surprisingly singular, from our judging that such a work must be very expensive: but it only proceeds from the ignorance of the workmen, who are unacquainted with that noble simplicity, which renders our buildings at once solid and beautiful.

The hall has no other light besides that admitted at the doors, of which there are three very large ones, that open into the china tower. This last structure joins to the temple, and is of an octagonal figure, each side fifteen feet wide. A wall, in the same form, is built round it, at the distance of two fathoms and a half, and being of a moderate height, supports one side of a pent-house which issues from the tower, forming a pretty kind of gallery. The tower is nine stories high, each story being adorned with a cornice three feet wide at the bottom of the windows, and distinguished by little pent-houses, like the former, but narrower, and like the tower, decreasing in breadth as they increase in height. The wall which, at the bottom, is at least twelve feet thick, and above eight feet and a half at the top, is all over incrusted with coarse China ware, which has in a great measure retained its beauty, though the tower has been erected three hundred years. The stair-case within is narrow, and the steps high. Each story has a room with a painted ceiling, and in the walls of the upper rooms are several small niches, in which are carved idols gilt.

The first floor is the most lofty, and all the rest of an equal height. This tower, from the bottom of the base to the top of the cupola, rises, at least, two hundred feet from the ground. Towers of the same kind are erected in almost every city, and are some of their greatest ornaments.

Nankin was once famous for the largeness of its bells; but their weight brought the whole steeple to the ground. One of these, which is still entire, is eleven feet in height, and its outward circumference is twenty-two feet: but this is nothing when compared with seven bells at Pekin, cast three hundred years ago, each of them weighing 120,000 pounds; these are eleven feet wide, forty round, and twelve high, besides the ear, which is at least three feet: but as much as their bells exceed ours in size, ours exceed theirs in sound, which is chiefly owing to their clappers being of wood. These bells are used to distinguish the watches of the night, of which they usually reckon five. They begin the first with striking once, which they repeat a few moments after, and thus continue till the second watch, when they strike two strokes; at the third watch they strike three, and so on: so that these bells serve as so many repeating-clocks, which every minute inform you of the time of night. For the same purpose they beat very large drums in the same manner.

Of all the public works in China, none do the people such honour as their canals and bridges; nor is any thing more worthy of the attention of the curious. By means of these canals the whole trade of the empire is carried on, with the advantage of water-carriage; and in this manner one may travel from Canton, the most southern city, to Pekin, the

most northern, without travelling above one day by land. This, which is called the Great Canal, is 160 leagues in length. The number of these canals is very surprising; they are often lined on each side, to the height of ten or twelve feet, with fine square stone, and in some places with a kind of marble, of the colour of slate. The banks of some of them are twenty or twenty-five feet high on each side, and some extend above ten leagues together in a straight line. But what most charms the eye is, the great number of beautiful barks, loaded with the productions of different provinces, many of them eighty tons burden.

As in an extent of 400 leagues in length, the earth cannot be every where level, there are several cataracts, where the water is precipitated with greater or less violence, according to the difference of the level; but the industry of the Chinese has found out a means of remedying the inconveniences that might arise from them with respect to navigation. At each of these water-falls live a number of men, who are employed in raising the barks: these having drawn cables to the right and left, to lay hold of the vessel, in such a manner that it cannot escape from them, they have several capsterns, by the help of which they raise it by little and little, till it be in the upper canal, and in a condition to continue its voyage.

In some places, where the waters of two canals have no communication, they have a method of making the boats pass from one to the other, though the difference of the level may be above fifteen feet. At the end of the canal they have built a double sloping bank of freestone, which, uniting at the top, extends on both sides to the water of each canal,

The bark is hoisted up the slope by means of several capsterns, till being raised to the top, it slides down the other bank, like an arrow shot from a bow, and entering the other canal, scuds away with prodigious swiftness. There are no such obstructions in the Great Canal; and, indeed, the emperor's barks, which are as large as our frigates, could not be thus raised.

At proper distances on these canals are bridges of three, five, or seven arches; the middle arch is sometimes thirty-six, and even forty feet wide, and so high, that barks may pass through without taking down their masts; those on each side are seldom less than thirty, and diminish in proportion to the slopings of the bridge. Some of these bridges have but one arch, which is semicircular, and built of arched stones, five or six feet long, and only five or six inches thick. These arches not being thick at the top, cannot be strong; but then carts never pass over them, for the Chinese make use of porters to carry their bales. Several bridges have three or four great stones, from twelve to eighteen feet long, placed on piers, like planks. There are a considerable number of this sort, neatly built, over the Great Canal, whose piers are so narrow, that the bridges seem to hang in the air. Many of them are very handsome. Two leagues and a half from Pekin was one of the finest that ever was seen, before part of it was broke down by a land-flood. The whole was of white marble. On each side of the entrance at the east end were two lions of an extraordinary size, on marble pedestals, with several lions of stone, some climbing on the backs of the great ones, some getting off them, and others creeping between their legs. At the west end, carved with the same skill,

stood the figures of two children on marble pedestals.

One of the most extraordinary bridges is built over the point of an arm of the sea. It is 2,500 Chinese feet in length, and twenty in breadth, and supported by 252 strong piers, 126 on each side. All the stones are of the same size, as well those laid from pier to pier, as those that are laid crossways. It is difficult to conceive how stones of such an enormous size could be placed with such regularity, or even raised to the top of such high piers.

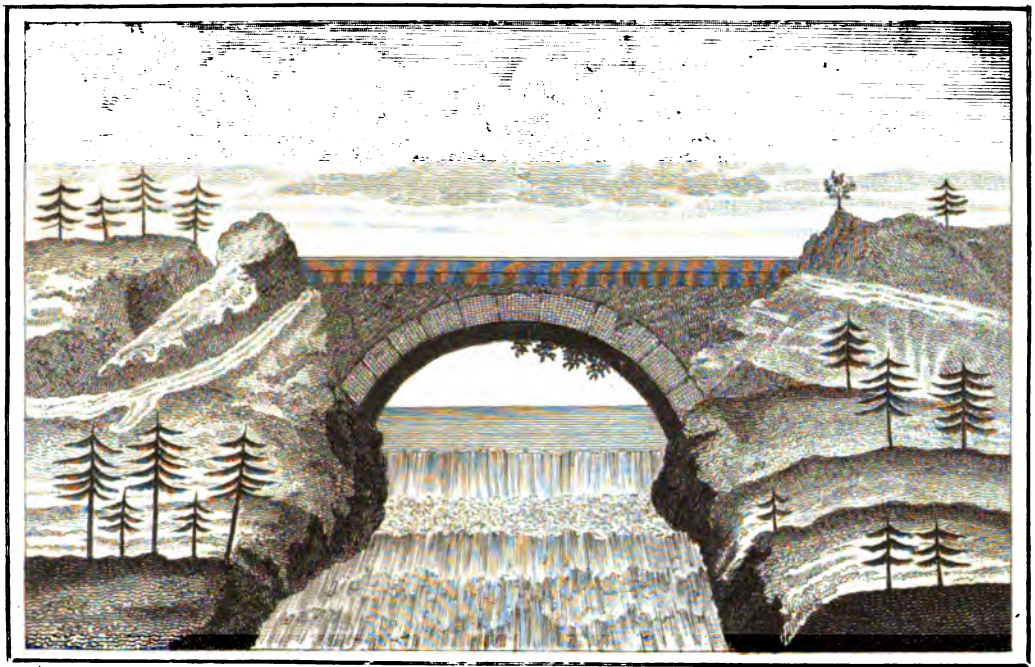
In the way leading from Han-tchong-fou to the capital, the Chinese have levelled mountains, made bridges from one mountain to another, and where the valleys were too wide, they erected pillars to support them; these bridges, which form part of the road, are so high, that one cannot look down without horror: four horsemen can ride abreast upon them, and, for their greater security they have rails on each side.

Kircher observes, that in the same province is a bridge of one arch, extending from mountain to mountain, whose length is four hundred cubits, and its perpendicular height five hundred above the Saffron-river, which runs under it. Of this last astonishing structure, a better idea may perhaps be formed from the annexed plate, than from the most accurate verbal description.*

To these extraordinary instances of industry, it will be proper to add, that the road from Signanfu to Hamtchoum is said to be one of the strangest pieces of work in the world. I have been told,† that

* Kircher's Travels.

† Mr. Le Compte did not see them; but what has been already said with respect to the bridges of China, renders this account at least probable.



G. Shea. sc.

A remarkable Bridge, that joins two Mountains in China.

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upon the sides of some mountains that are perpendicular, and have no shelving, the inhabitants have fixed large beams into them, upon which they have formed a kind of balcony without rails, extending along the sides of several mountains. Those unused to these kind of galleries cannot travel over them without great apprehensions; but the people of the place, who have mules used to these roads, travel with as little fear and unconcern over these steep and hideous precipices, as they could do in the plainest heath.

One cannot imagine the care that is taken of the common roads; they are as fine as possible, and are generally near eighty feet broad. At about a mile and a half distance from each other are erected wooden structures, about thirty feet high, resembling triumphal arches, with three gates, over which is wrote upon a large frieze, in characters of an extraordinary size, the distance from the place you left, and how far it is to the town to which you are going.

CHAP. III.

Of the customs and manners of the Chinese; their magnificence and economy; the political constitution of the country; their entertainments; the feast of the lanthorns; their marriages, religion, arts and knavery.

THE origin of the empire of China is as obscure as the source of those rivers that can scarcely be discovered. The vulgar history of its monarchy is indeed manifestly false, since forty thousand years are supposed to have passed since its foundation; but, according to their regular history, which none

of their learned men ever questioned, China has had its kings for above four thousand years. It seems probable, that the children or grand-children of Noah dispersed themselves into Asia, and at length penetrated into the most westerly part of China, where they lived at the beginning in families, and the kings were fathers, to whom a long succession of years, abundance of flocks, and other pastoral riches, added authority. The foundation of the monarchy was laid by Fohi, whose wisdom, power, reputation and virtue, together with his great age, made the people listen to him as to an oracle. He regulated all private as well as political and religious affairs; thus the state soon became in a flourishing condition. His subjects at first possessed the province of Honan, and some years after all the lands and territories that extend as far to the south as the sea.

The people now principally applied themselves to the education of their children, and to agriculture, for which they had the highest esteem; they were laborious to excess. The judges and governors of provinces were grave and sober, and, by the equity of their decisions, gained the love and respect of all the people; while the emperor placed his highest felicity in rendering his subjects happy, and did not so much consider himself the sovereign of a great empire, as the father of a numerous family. By this means the Chinese acquired such reputation, that they were considered by all the neighbouring nations as the oracles of wisdom; and, it is probable, that from their first origin they considered themselves as superior to all other men: an opinion which they still entertained after they had suffered as great revolutions in morals as in politics; and

became so vain, that they fancied heaven had placed them in the centre of the universe, to give laws to the rest of mankind, who, as wretched outcasts, had been placed on the extremities of the creation, and had scarcely the human form. But perceiving the Europeans instructed in all the sciences, they were filled with astonishment. "How can it be possible," said they, "that a people so far remote from us should have any wit or capacity? They have never perused our books; they were never instructed by us, and yet, like us, they speak and reason right." On seeing our stuffs, clocks, watches and mathematical instruments, their surprise increased, for they had imagined that expert artificers were no where to be found but in China; they saw that we were not so barbarous as they had imagined, and, in a joking way, cried, "We supposed all other people to be blind, and that nature had bestowed eyes upon none but the Chinese; that is not universally true, for though the Europeans do not see so clearly as we, they have at least each of them one eye."

The countenance, air, language, disposition and manners of the Chinese, differ not only from ours, but also from those of all other nations. Of the persons of the Chinese in general, we may form some notion, by their ideas of beauty: they would have a man tall and fat, with a broad forehead, small eyes, a short nose, great ears, a mouth of a middling size, a long beard, and black hair. They are naturally as fair as the Europeans, especially towards the north; but their faces being continually exposed to the sun, commonly renders them as tawny as the Portuguese in the Indies. Those in the southern provinces are of an olive complexion. The learned,

especially if of base extraction, never pare the nails of their little fingers, letting them grow an inch long or more, to show that they are not driven by necessity to work for their living.

The men shave their heads all over, except the crown, where they suffer a long lock to grow; but they continually wear a bonnet or cap, which civility forbids their pulling off. That worn in summer is in the form of a cone, round below, and above terminating in a point. It is lined with satin, and the top covered with a fine mat, much worn in the country: to which they add a piece of red silk, that falls round about it, and reaches to the edges; but when they walk, this silk flows irregularly on all sides, and the continual motion of the head gives it a particularly pleasing grace. Sometimes, instead of silk they wear long hair, of a vivid, shining red, and this is more especially used when they ride. This hair grows upon the legs of certain cows, and is naturally white; but they give it a tincture that makes it dearer than the finest silk. In winter they wear a plush cap, bordered with sable or fox-skin; the rest is of a fine black or purple satin, covered with a flake of red silk, like satin. Nothing can be handsomer than their caps, but they are so shallow, that they always discover the ears. When the mandarins are dressed in their formalities, the upper part of the bonnet has a diamond, or some other precious stone, ill cut, but enchased in a gold button very curiously wrought.

Their habit consists of a vest that reaches to the ground, the skirts or sides of which are folded before, in such a manner, that the uppermost is extended to the left side, where it is fastened by four or five gold or silver buttons. Their sleeves are

wide towards the shoulder, but grow narrow towards the wrist. They, in a manner, cover the whole hand, leaving nothing to be seen but the fingers ends. They keep the vest close about the body with a broad silk sash, the two ends of which hang down to their knees. The Tartars stick a handkerchief to it on each side, with a sheath for a knife and fork, a purse, a tooth-pick, and other things. In summer they have the neck quite bare; but in winter they cover it with a satin collar, fastened to the vest, or with a tippet of sable or fox-skin, about three or four fingers broad, fastened before with a button.

Over this they wear an upper garment, with short, wide sleeves, like those of the barrister's gowns; the students wear them very long, but the gentlemen, and especially the Tartars, have them short. As for their under garment, they use in summer only a single pair of drawers, of white taffety, under a very broad shirt of the same stuff; but in winter they have a linen shirt, and under it breeches of coarse satin, quilted with cotton or raw silk. But what appears more extraordinary, the Chinese are always booted, and when any one pays them a visit, they make them wait till they have drawn them on. The form of these boots is somewhat different from ours: those made for riding long journeys are of leather, or thick, black, pinked cotton; but in the city they usually wear them of satin, with a coarse border of plush, or velvet, upon the knee; besides, they have no heels. These boots are so extremely hot and cumbersome in summer, that no people besides the Chinese would be able to endure them, and indeed the working-people scarcely ever wear them. These people in public, and persons of qua-

lity within doors, instead of shoes, wear a kind of slippers of black linen, or some pretty silk, made to fit close to the foot by a border that covers the heel. Besides their usual garments, they sometimes travel in an upper coat of a kind of green oil-cloth, made of coarse taffety. The mourning habit is somewhat singular, the bonnet, vest, surtout, stockings and boots, being made of white linen, and from the prince to the handicraftsman, none dare wear any other colour.

Ridiculous as this dress may appear to us, ours appear much more extravagant to them; in particular the large curling peruke is a constant subject of ridicule; on this account they look upon us as no wiser than a foolish set of people, who, for want of beard, should get an artificial one clapped to their chin, that should reach down to their knees. This fantastical head-dress, say they, with that prodigious heap of curled hair, might be proper upon the stage, for a man that would represent the devil: but no person can have the form of a man who is thus disguised. On the other hand, nothing can persuade them, that the discovery of long shanks, with a stocking drawn strait, and close breeches, can look either grave or handsome.

As to the women, they have all little eyes, short noses, and pretty fair complexions, which they take great care to preserve. A little collar of white satin, fastened to a vest, covers the neck all over. Their hands are always hid in long sleeves. Their head-dress usually consists of several locks, buckled up, and interlaced with flowers of gold and silver. They, as well as the men, wear a long vest of red, blue, or green satin, or cloth of gold; but the elderly ladies dress in purple or black: over this

they have an upper garment, the sleeves of which are extremely wide, and trail upon the ground, when they have no occasion to hold them up.

But what distinguishes them from all the women in the world is, the smallness of their feet, in which lies the most essential part of their beauty. The girls are no sooner born, than the nurses take care to tye their feet extremely hard, for fear of their growing; but what appears most surprising is, that this violence offered to nature does not seem to impair their health. Their shoes of satin, embroidered with gold, silver and silk, are extremely neat; and though they are exceedingly small, yet they study to show them as they walk; for walk they do, though one would scarce believe it possible, and indeed would willingly walk all day long, had they the liberty to go abroad.

When persons of quality pay visits, when they are upon journeys, or when they wait upon the emperor, they always appear with a grandeur, that fills a stranger with astonishment. The mandarins, richly dressed, are carried in an open, gilt sedan, upon the shoulders of eight or sixteen persons, accompanied by all the officers of the tribunal, who surround them with umbrellas, and other marks of their dignity. Some walk two and two before them, bearing chains, rods, and escutcheons of varnished wood, upon which are, in large gold characters, all the titles of honour annexed to their places of trust, with a basin, on which they beat a certain number of strones, according to the rank they bear in the province. Other officers follow in the same order, and sometimes four or five gentlemen on horseback bring up the rear.

Those that belong to the army commonly go on

horseback, and, if they are of considerable rank, appear at the head of twenty-five or thirty men, well mounted. The princes of the blood, at Pekin, are preceded by four of their officers, and followed by a squadron of troops, that march without order. The domestics wear no liveries, but, according to the quality of their master, are dressed in black satin or painted linen. Though their horses are neither fine nor well managed, their trappings and harnesses are very magnificent; the bit, bridle and stirrups, are gilt, or else of silver. Instead of leather, they make bridles of two or three twists of coarse pinked satin, two fingers broad. Under the horse's neck hang two great tassels of that curious red hair they wear on their bonnets, which are fastened to two very large brass buttons, gilt, or washed with silver, hung at rings of the same metal.

The mandarins appear with the greatest magnificence when they travel by water: their barges are of a prodigious size, adorned with carving, painting, gilding, and decorated with their arms, flags and streamers.

The emperors of China never appear in public without that splendour that may be necessary to attract the respect and veneration of the people. They formerly seldom showed themselves; but the Tartars, who at present possess the throne, take more popular measures. The present emperor never marches, but at the head, or in the midst of an army, accompanied by all the lords of the court. Nothing is to be seen but silks, gildings, and precious stones: the arms, the harness of the horses, the umbrellas, the streamers, and a thousand other badges of the royal dignity, sparkle every where. Every one, on these occasions, knows his respective

rank, and that man would lose his head, or at least his fortune, who should presume to discompose the order of the march.

When he takes a progress through the provinces of the empire, he commonly rides post, attended by some officers, who are his confidents, and a few of his guard; but in all the cities, and at all the difficult passes, so many troops are drawn up in order of battle, that he seems to ride post haste through an army.

He sometimes goes into Tartary, to take the diversion of hunting, when he is attended by an army of 40,000 men, who endure great hardships; and in one of these toilsome huntings there sometimes die more horses than he would lose in a pitched battle; but he esteems the loss of 10,000 horses as nothing. He is sometimes attended by thirty or forty petty Tartarian princes, who come to pay him tribute, and on these occasions the train, habits, and tents of the mandarins, are surprisingly magnificent.

In nothing does the emperor display greater splendor, than in the pomp with which he goes to the temple, to offer sacrifices to heaven. The particulars of the procession have been given by father Magalhens, and are the more worthy to be repeated here, as the order observed in all public ceremonies in China is so regular, that the very emperor dares not add or diminish the least article. It begins with 24 trumpets, adorned with gold coronets, and 24 drums, each ranked in two files; 24 men, with staves six or eight feet long, varnished and gilt, follow in the same order. Then come 100 soldiers, bearing halberts, on each of which is a semicircle of iron, in the form of a crescent, fol-

lowed by 100 serjeants at mace, and two officers bearing pikes, painted with red varnish, with flowers and figures in gold. Then appear 400 lanthorns, curiously wrought, 400 flambeaus, of a gilt wood, that flames like our torches, 200 lances, charged with huge tufts of silk, 24 banners, on which are painted the signs of the zodiac, and 56 others, that represent the celestial constellations: there are also to be seen 200 large fans, with the figures of dragons and other animals; 24 umbrellas still more magnificent, and a kind of beaufet, filled with utensils of gold, and borne by the officers of his palace. The emperor then appears on horseback, richly dressed, surrounded by the white horses, whose harness is covered with gold and precious stones, and by 100 of his life-guards and pages, who bear an umbrella, that shades him and the horse, and dazzles the sight with all the ornaments that man could possibly invent. The emperor is followed by all the princes of the blood, by the mandarins of the first order, by the viceroys and principal lords of the court, all in their formalities. After them appear 500 young gentlemen of quality, attended by 1000 footmen dressed in carnation silk, bordered with flowers, and spotted with stars of gold and silver. Immediately after appear 36, bearing an open triumphal chariot; and 120 bearers support another close one, so large, that it might be taken for an entire apartment. Then come four chariots, the two first drawn by elephants, and the other two by horses; each of these carriages is guarded by a company of fifty men: the charioteers of the four last are richly dressed, and the elephants, as well as the horses, are covered with embroidered housings. At length this pompous cavalcade is

closed by 2000 mandarin officers, and 2000 officers of the army, all in rich habits, and marching with a solemn gravity. It is not necessary for the court to be at a great expence for this pomp; for whenever the emperor is pleased to make known his intention to offer sacrifice, they are always ready to attend him.

But notwithstanding this parade, the houses of the great have neither looking-glasses, tapestry-hangings, nor wrought chairs; and even gildings are only used in the apartments of the emperor and the princes of the blood: all their magnificence consists in their cabinets, tables and varnished skreens; in their pictures, which are not very extraordinary; and in having several pieces of white satin, inscribed with a moral sentence on each, in large characters, hung here and there in the chamber. Besides these, porcelain or China ware, is the ornament of every house; it is found on the tables, side-boards, and even in the kitchen; for these are the ordinary vessels out of which they eat and drink. There are likewise many huge flower-pots of it. The very architects cover roofs with it, and sometimes make use of it to incrust buildings.

The Chinese painters are very deficient in the art of drawing, particularly of human figures, and they have a very imperfect knowledge of perspective. Though strangers are not admitted into the bed-chambers, yet their beds are very fine; in summer they have taffety curtains, powdered with flowers, trees and birds, in gold, silk and embroidery. Others have curtains of the finest gauze. In winter they make use of coarse satin, worked with dragons, and other figures; their counterpanes are in the same taste. They sleep on thick cotton quilts,

instead of feather beds; and their bed-steads are of joiner's-work, sometimes finely wrought in figures.

The emperor's authority is unbounded: he is almost adored by his people, who stile him the son of heaven, and the only master of the world. His words are considered as oracles; he is seldom seen, and never spoke to but on the knee. In which posture the grandees of the court, the princes of the blood, nay his own brothers, bow to the ground, not only when he is present, but even before his throne. All places in the empire are at his disposal, he confers them on whom he thinks fit, and none of them are ever sold; honesty, learning, long experience, and a grave and sober behaviour, are the only qualifications in the candidates; but if he dislikes their management, he dismisses them without ceremony. He has even liberty of choosing his successor, whom he may nominate, not merely from the royal family, but from among the poorest of his subjects. The old law-givers have, from the first foundation of the government, made it a standing maxim, that a king is the father of his people, and, therefore, not the master of slaves. This title they therefore esteem the greatest honour.

Yet every man may tell the emperor of his faults, provided it be in a submissive manner: and, if he has any regard for his reputation, the manner in which their histories are written, is alone sufficient to keep them in due bounds. A certain number of men, who for their learning and impartiality are chosen to this office, observe all his words and actions, and having separately wrote their remarks, without consulting each other, on a loose bit of paper, each puts it through a chink into an office appointed for that purpose. "Such a day," say they,

"his behaviour was unseasonable and intemperate; he spoke after a manner that did not become his dignity. The punishment he inflicted on such an offender, was rather the result of passion than of justice." Or else, "He gave such and such marks of his love to his people. Notwithstanding the commendations of his flatterers, he was not puffed up, but behaved with his usual modesty; his words were tempered with sweetness."

That these men may be neither biassed by fear nor hope, this office is never opened during the prince's life, or while any of his family sit on the throne: but when the crown goes to another line, which often happens, these loose memoirs are gathered together, and, by comparing them, they compose the history of that emperor, to propose him as an example to posterity, if he has acted wisely, or to expose him to the public censure, if he has been negligent to his own duty, or the good of his people.

The emperor has two sovereign councils; one composed of the princes of the blood alone, and the other into which the ministers of state are admitted. Besides these, there are at Pekin six sovereign courts, whose authority extends over all the provinces of China, and who have different departments assigned them. One presides over all the mandarins; another has the management of the treasury, and the care of raising the taxes; another has the care of religion, arts, sciences and foreign affairs; another presides over the army; another over the public buildings and palaces, and another takes cognizance of all criminals. In each of these courts is a censor, who, though he is not of the council, is present at all the assemblies, and accuses the manda-

rins for the faults they commit, both in their private capacities and in the execution of their office. It is said, that he who undertakes this office can never accept of another, that the hope of preferment may never tempt him to be partial to any one, nor the fear of losing his place deter him from accusing the guilty. Of these officers even the princes of the blood stand in awe.

The provinces are under the immediate inspection of two sorts of viceroys: one sort has the government of only one province; and the other have under their jurisdiction, two or three, and sometimes four provinces, all of whom have courts of the same nature as those of Pekin, but are not subordinate to them. The viceroy, in whom resides the imperial authority, convenes the principal mandarins of his province, to take cognizance of the good or bad qualities of the governors, lieutenants, and inferior officers, and privately informs the emperor of those who misbehave themselves, who are either deprived of their offices, or cited to appear and justify their conduct. On the other hand, the power of the viceroy is counterpoised by that of the great mandarins, who may accuse him when he acts inconsistently with the good of the public; and even the people, when oppressed by him, may petition the emperor for his removal. The least insurrection is laid at his door, which, if it continues three days, he must answer for at his peril. It is his fault, say the laws, if disturbances spring up in his family, that is, in the province over which he has the charge.

Causes are generally decided, and sentence given, by a single mandarin, who, after a short process, and the examination of both parties, orders the loser to be bastinadoed, either for carrying on an unjust

prosecution, or maintaining a cause contrary to equity. This is the common punishment for the meaner sort; but cannot be inflicted on a mandarin till he is deprived of his office.

The next punishment is a collar, made of two pieces of wood, hollowed in the middle, and smaller or greater, according to the nature of the crime; this is put on the delinquent's neck, and sealed with the seal of the tribunal, with a piece of paper, denoting the nature of the crime, and the duration of the punishment.

These, except imprisonment, are all the punishments which the Chinese laws permit the mandarins to inflict on criminals; they may indeed condemn to exile; but their sentence must be examined by the supreme courts. The capital punishments are strangling. Mean and ignoble persons are beheaded; for in China the separation of the head from the body is disgraceful. On the contrary, persons of quality are strangled, which is a more honourable death; but if their crimes are very great, they are punished like mean persons, and sometimes their heads are cut off, and hung on a tree in the highway. Rebels, traytors, children who murder a parent, and servants who murder their master, are cut in pieces. After the executioner has tied them to a post, he cuts the skin of their foreheads, and drags it over their eyes, that they may not see the torments they are to endure. Afterwards he cuts off the flesh from their bodies wherever he thinks fit, and when tired of this barbarous employment, he leaves them to the tyranny of their enemies, and the insults of the mob.

As the emperor is considered as the father of his people, the greatest respect is paid to the parental

authority, and one cannot imagine how far this first principle of nature is carried. There is no submission, no point of obedience, which a father cannot command; he is an absolute sovereign in his own family while he lives, and, at his death, is honoured as a god. He is not only absolute master of his estate, which he may distribute to whom he pleases; but also of his concubines and children, whom he may even sell to strangers, if their behaviour displeases him; and if a father accuses his son of any crime before a mandarin, there needs no proof of it; for if a father complains, they make no doubt but that the son is in the fault. If a son is so wicked as to mock his parents, or if he arrives to such a height of madness as to lay violent hands on them, the province where it is done is alarmed: the emperor himself judges the criminal: all the mandarins near the place are turned out, especially those of that town, who have been so negligent in their instructions. The neighbours are all reprimanded for neglecting, by former punishments, to stop the iniquity of the criminal before it arose to such a height; for they suppose, that such a diabolical disposition must have shown itself on other occasions, and that it is impossible to arrive at such a pitch of wickedness at once. As to the criminal, they cause him to be cut in a thousand pieces; they burn his mangled corpse, destroy his house to the ground, even those that stand near it, and set up monuments and memorials of so horrid an action.

To preserve peace and order, the utmost modesty and civility are inculcated; they have prescribed forms of salutation and address, and, in paying visits, a great number of troublesome ceremonies, kneeling, cringing and gestures, are to be observed.

Their feasts are ceremonious even to the most extravagant and ridiculous excess.

Every guest has a separate table, without table-cloth, napkin, knife or spoon; for every thing is ready cut to their hands; and they never touch any thing but with two little instruments tipped with silver, which the Chinese handle very dexterously. They begin their feasts with drinking wine, which is given to every guest at one and the same time, in a small silver or china cup, which all the guests lift with both hands as high as their heads, thus presenting their service to each other, without speaking, and inviting each other to drink first. After the first cup, a large vessel of hashed meat is set on the table. Then every one observes the motions of the master of the feast; according as he gives the sign, they take their two little instruments, brandish them in the air, and, after twenty different motions, strike them into the dish, from which they bring up a piece of meat, which must neither be eaten too hastily nor too slowly: in all this you must observe time, that all may begin and eat at once. Soon wine is again brought, which is drank with the same ceremonies as before. Then comes a second mess, which they dip into as into the first, and thus the feast is continued, drinking between every mouthful, till there have been twenty or twenty-four different dishes at table, and they have drank as many cups of wine; but they drink as little as they will at a time. When all the dishes are served, no more wine is brought, and the guests may take out of any of the dishes before them; but it must be done when the rest of the guests take out of some of the dishes; for order and uniformity are held sacred. At this time they bring in rice

and bread, for as yet nothing but meat has been brought; they also bring fine broths, made of flesh or fish, in which the guests may mingle their rice. They sit at table grave and silent, until the master, seeing they have all done, gives the sign to rise, on which they retire into the hall or garden; but in about a quarter of an hour return, when they find the tables covered with sweetmeats and dried fruit, which they keep to eat with their tea. This entertainment is followed by the entrance of a company of strollers, who act a long tedious play.

The Chinese have also their solemn feasts, which they celebrate with great pomp. One of the principal of these is on the 15th day of the first month, called The feast of Lanthorns, from the multitude and grandeur of the lanthorns exhibited in the evening; many grandees retrenching every year something from their tables, apparel and equipage, to show the greater magnificence in the lanthorns used on this occasion, some of which cost 2000 crowns. The largest are above twenty feet in diameter, and are lighted by an immense number of wax candles and lamps: but those that are more common are of a middling size. These are generally composed of six faces, or panes, each of which has a frame of varnished wood, adorned with gildings, four feet high, a foot and a half broad, covered on the inside with fine transparent silk, on which is painted flowers, trees, rocks, and sometimes human figures. The painting is very curious, the colours lively, and the wax-candles give the painting a beautiful splendor. These six pannels, joined together, compose a hexagon, surmounted at the extremities by six carved figures, that form its crown. Around it are hung broad strings of

satin, of all colours, with other silken ornaments, that fall upon the angles without hiding the light or the pictures. The feast of lanthorns is also celebrated by bonfires and fireworks, which, though very agreeable, are far from being so fine as some have represented them.

Notwithstanding the excellent constitution of the Chinese government, which teaches all the rules of civility, the people are far from being remarkable for humanity and integrity. Though gaming be forbidden to persons in all ranks, it does not hinder the Chinese from playing till they have lost all their estate, their houses, their children and their wives, which they sometimes hazard on a card; for there is no degree of extravagance to which avarice will not carry them: but they take great care to conceal their gaming.

The men do not follow their own taste in the choice of a wife; for they never see her beforehand, but take her parents word, or that of some old women, who are a kind of inspectors, and are employed for that purpose; but are, in general, in fee with the girl's parents, who reap an advantage from their daughter's being thought beautiful, witty or genteel: for as the Chinese buy their wives, they give more or less, according to their supposed good qualities. The parties having agreed on the price, the contract being made, and the money paid down, both sides prepare for the marriage. When the day arrives, the bride is carried in a sumptuous chair, preceded by hautboys, drums and fifes, and followed by her parents, relations and friends. All the portion given by her father is her clothes, and some household goods. The bridegroom stands at his door, richly dressed, to receive her: he opens

the sedan, and having conducted her into a chamber, delivers her to several women, invited thither for that purpose, who spend the day together in feasting and sports, while the husband entertains his friends in another room. This being the first time in which the bride and bridegroom see each other, both, or one of them, frequently disliking their bargain, it is a day of rejoicing to their guests, but of sorrow to themselves. The woman must submit, though she don't like the man; but the husband is not always so complaisant; for some, on opening the chair to receive the bride, repulsed by her shape and aspect, have shut it again, and sent her back to her friends, choosing rather to lose their money than take possession of so bad a purchase.

When the Tartars took Nankin, they formed a design, which made the Chinese merry, notwithstanding all their misfortunes. Among the disorders committed by the victors, they endeavoured to seize upon all the women of the province, in order to make money of them; they carried them to that city, and shut them up together in the magazines with other goods. As they were of all ages and degrees of beauty, they resolved to put them into sacks, to carry them to market, and to sell the disagreeable and the handsome at the same price, without the sacks being opened. Two crowns were the value set on each sack, for which the purchaser in this lottery was to have the chance of obtaining a woman either in the bloom of youth, a matron, or a wife wrinkled with age. Thus did these soldiers, ever insolent in prosperity, abuse their victory, and show themselves more barbarous, in one of the most polite cities in the world, than they had been in the deserts of Tartary.

On the day of sale there was no want of purchasers. Some came with the hopes of recovering their own wives and children, who were among the captives; and others were led thither with the flattering expectation, that fortune would favour them, and that for so trifling a sum they might obtain a woman blooming with youth and beauty. In short, the novelty of this affair brought a great concourse from all the adjacent parts. An ordinary fellow, who had but two crowns in the world, purchased a sack like all the rest, and carried it off; but was no sooner out of the crowd, than curiosity, or a desire to relieve the person in his sack, made him listen to her entreaties, and he could not forbear to open it. When, to his amazement and confusion, he found it contained an old woman, whom age, grief, and ill treatment, had rendered extremely disagreeable. In the first transport of his rage, he resolved to throw both the woman and the sack into the river, and thus to comfort himself for the loss of his money, by the barbarous gratification of his revenge on the innocent cause of his vexation. But she instantly stopped his hand. Son, said she, be of good chear, your lot is not so bad as you imagine; take care of my life, and I will render yours happy. Somewhat pacified at these words, he took her into a house hard by, where she let him know, that she belonged to a mandarin of note in the neighbourhood, to whom she wrote immediately. He sent her an equipage agreeable to her quality; she carried her deliverer along with her, and was afterwards so good a friend to him, that he had never reason to complain of having laid out two crowns in the purchase.

But to proceed: a husband cannot divorce his wife, except for adultery, and in a few other cases,

that seldom happen: the husband may then sell his wife; but if he disposes of her without just reason, both the buyer and seller are severely punished; yet the husband is not obliged to take her again. The Chinese are generally so extremely jealous, that they will not suffer their wives to be a moment in private, even with their own brothers. The men may have as many concubines as they please, and their children have an equal claim to the estate; they are, indeed, esteemed the children of the wife, and they accordingly call her mother. She, indeed, is the sole mistress of the house; and the concubines serve and honour her.

Yet the people, who are distressed by want, are permitted to expose their children. Thus when the family feels the distress of penury, when the mother falls sick, or when she has no milk, it is common to condemn the poor helpless innocent to perish in the streets: and frequently they are so void of humanity, as to engage their midwives to stifle the females in a basin of water, as soon as they are born. In all this the Chinese, notwithstanding their boasted politeness, are as savage as the untutored Hottentots.

As the whole frame of the Chinese government is founded on filial piety, they pay the greatest honour to their deceased parents. The usual time of mourning is three years; but it is commonly reduced to twenty-seven months, during which they cannot exercise any public office; so that a mandarin is obliged to quit his government, to live retired, and give himself up to grief. The mourning colour is white. The funeral is pompous and expensive, and a son will sometimes sell himself, to buy a magnificent coffin for his father. They are prohibited from burying their dead within the walls of a city, but

are permitted to keep them in their houses, which they often do for several months, and even years, inclosed in rich coffins, daubed on the inside with pitch, and without japanned: however, if a son does not, at last, cause the corpse of his father to be laid in the tomb of his ancestors, however distant it may be, he will lose his reputation.

The Chinese are Pagans of several sects; one of the principal of which is composed of the worshippers of Foe, or Fo; a religion brought from India. These believe transmigration; and their bonzes, or priests, who are frequently great hypocrites, grossly impose on the credulity of the people. Two of these bonzes, one day seeing two large ducks in a rich farmer's yard, fell on their faces before the door, and bursting into bitter lamentations, the good woman, who saw them from the chamber-window, came down to ask the cause of their affliction. They informed her, that the souls of their fathers inhabited the bodies of those creatures; and that the dread of her killing them was what they could not support. The woman answered, that she intended to sell them; but, as they were their fathers, she would keep them safe. But, perhaps, said the bonzes, your husband will not be so charitable; and then, if any accident should happen to them, it would kill us. At last, after a long discourse, the good woman was so far moved by their tears and importunity, that, to comfort them, she committed the ducks to their care, and allowed them to keep them for some time. They took them with the appearance of the greatest respect, and prostrated themselves before the unconscious ducks; but that very evening made an entertainment for some others of their order, and the ducks were eaten for supper.

They likewise get money from the people by public acts of penance, which are sure to procure them the esteem and compassion of the ignorant multitude. I have seen them dragging a long iron chain, as thick as one's arm, and about thirty feet long, fastened to their neck or legs. "Thus it is," say they, at every door as they pass, "that we expiate our faults; and sure this deserves some alms." Others, in public places, strike their heads with large bricks till they are almost covered with blood. One day I met in the middle of the town a young bonze, of a good mien, and with such an ingenuous and modest look, as might easily move compassion. He stood upright in a sort of sedan, the inside of which was like a harrow, full of nails with the points sticking inwards, so that he could bend no way without being wounded. Two fellows were hired to carry him from house to house, while he endeavoured to excite compassion, by telling the people that he was shut up in that chair for the good of their souls, and was resolved never to leave it till they had bought all the nails, of which there were above 2,000, at the value of six pence each; from the smallest of which, he said, they would derive incomparable blessings on themselves and families, since their charity would be bestowed on the god Fo, to whose honour they were going to build a temple. The bonze directing his discourse to me, I advised him to leave his prison, and go to the temple of the true God, to be instructed in heavenly truths, where he might submit to penances less severe, but more wholesome. He calmly replied, that he was obliged to me for my advice; but would be much more so if I would buy a dozen of his nails, which would certainly procure me a good journey.

Here, hold your hand, said he, take these on the faith of a bonze, they are the best in all my sedan, for they prick me the most, yet you shall have them at the same rate at which I sell the others. The tone in which he uttered these words would, on another occasion, have made me laugh, but I left him with a mixture of pity and contempt.

The Chinese are, however, sometimes weary of paying useless addresses to their idols, which are very numerous; for it often happens, that if, after worshipping them a great while, the people do not obtain the blessing they desire, they use them in the most reproachful manner; some load them with hard names, and others with hard blows: "We lodge you," say they, "in a magnificent temple, we cover you with gold, and offer to you food and incense, and after all you are so ungrateful as to refuse our requests." They then tie the idol with cords, pluck it down, drag it along the streets through all the mud and dunghills. Yet if they soon after obtain their desire, they then take the idol, and with great ceremony carry it back, place it again on its niche after they have washed it clean, and, falling down before it, make excuses for what they have done, promising that if it will forget what is past, they will gild it again.

These sects are, however, only tolerated; the religion of the court and the mandarins consists in following the precepts and doctrines of Confucius, an excellent moral philosopher, and those of the other sages of antiquity, which they have intermixed with many idolatrous and superstitious customs. They are far from abstaining from flesh, and almost all the people not only feed on the animals that are usually eaten in other countries, but on cats, dogs

and horses, and even such creatures as die of themselves, though their principal food is hogs.

In writing the Chinese do not use pens made of quills like the Europeans, nor canes or reeds like the Arabians, nor crayons like the Siamese, but only hair pencils. When writing they have on the table a piece of polished marble, with a hollow at one end, that contains a little water, into which dipping a stick of Indian ink, they rub it upon the smooth part of the marble, and into the liquid ink thus made they dip their pencil. Every word has a different character; for they have no idea of expressing sounds on paper by the letters of an alphabet. They write from the right to the left, and end their books where we begin ours; so that our last page stands in the place of their first.

The Chinese paper is made of the inner bark of the bamboo, which is soft and white: this they beat in clear water, after which it is formed into sheets, by being taken up in long and broad frames. Some of these sheets are ten or twelve feet long; they are exceeding white and smooth, and each sheet is dipped in alum-water instead of size. They have also paper made of cotton, which, indeed, is the whitest, finest, and most used.

Printing, which is, in a manner, in its infancy in Europe, has been used from all antiquity in China: but their manner of printing is very different from ours. As they have no letters, they are obliged to cut the marks, which stand for words, on even blocks of wood. He who intends to print a book, has it fairly wrote, and then the wood-cutter glues each leaf upon an even smooth pear-tree board, and cuts out whatever is not to appear when printed, leaving the characters as perfect as those of the original.

Having thus prepared the block, they rub it over with a brush dipped in ink, and placing the paper upon it, they rub a dry brush gently over the back of the paper, pressing it down a little, that it may imbibe the ink, and take the impression. All this is done with great expedition. They print only on one side of the leaf, and finish a whole book in the manner here described, after which it is bound, and covered either with a neat sort of grey paste-board, or with fine satin, or flowered silk, which costs little; and some are covered by the binders with red brocade, interspersed with gold and silver flowers.

The Chinese have a variety of books on morality, medicine, agriculture, botany, the military art, history, philosophy, mechanics, romances, comedies, tragedies, and a variety of treatises composed by the bonzes, on the worship of the deities of the country; so that some of their public libraries are said to contain 40,000 volumes.

The Chinese are well skilled in the management of the silk-worm, in raising and manufacturing the richest silks, and in making cabinets resembling those of Japan; but they are particularly famous for their porcelain, so well known in Europe by the name of China.

Among the other instances of their ingenuity, that practised in fishing appears not the least extraordinary. Besides the line, nets, and the ordinary instruments used in Europe, which they employ as well as we, they have two methods that appear very singular. The one is practised in the night by moonshine; they take two long straight boats, and nail on the sides, from one end to the other, a board about two feet broad, painted white, and finely varnished. This plank slopes outward, and almost

touches the surface of the water. In order to answer their purpose, they turn it towards the moon, that the reflection of that luminary may increase its brightness; when the fish playing and mistaking its colour for that of the water, spring up towards it, and either fall upon it or into the boat, so that the fishermen with very little trouble soon fill their vessel. The second manner of fishing seems at first equally surprising: as the Europeans and others breed up hawks to catch birds, they train cormorants to catch fish. One fisherman can easily look after a hundred of them: he keeps them perched on the sides of his boat, waiting patiently for their orders, till they are come to the place assigned for fishing in, and then at the first signal each takes its flight, and flies the way assigned it. It is pleasant to see them divide amongst themselves the whole breadth of the river, or of the lake; they seek up and down, they dive, come up again, and hover over the water till they perceive their prey, when they instantly dart upon it, seize it with their beak, and bring it to their master. When the fish is too big, they help one another interchangeably, one taking it by the tail, and another by the head, in which manner they carry it to the boat, where the men hold out long oars or strong canes for them, on which they perch with their fish, which they do not part with till they go in search of others. When wearied they let them rest for a while, but give them nothing to eat till the fishing is over, during which time the throat of each cormorant is tied with a small cord, for fear they should swallow the small fish, which might prevent their having any inclination to return.

As the land of China is incapable of maintaining

its inhabitants, the dread of want puts every body in motion, and they have a thousand methods of getting money, which other nations would never think of. Indeed, if they would accompany labour and natural industry with a little more honesty, especially with respect to strangers, they would make complete merchants; but they seldom fail to cheat whenever it is in their power. They falsify almost every thing they sell; and, in particular, they are said to counterfeit gammons of bacon so artfully, that people are often mistaken in them, and after having boiled them a long time, when they sit down to eat them, find nothing but a piece of wood under a hog's skin. It is certain that a stranger will be always cheated if he buy alone, let him take what care he will: he should employ a trusty Chinese, who knows all the tricks of his countrymen; and indeed even then you will be very happy, if he that buys for you, and he that sells, do not colleague together to your cost, and go shares in the profits.

The following instance will, perhaps, give a more perfect idea of their character: an English captain having bought some bales of silk from a merchant of Canton, on opening them he found that they were almost all filled with rotten silk, upon which he reproached the Chinese in the severest terms for his dissimulation and knavery, while the other heard him very unconcernedly, and only made this reply: "Blame, sir, your rogue of an interpreter, for he protested to me that you would not examine the bales."

Their subtlety in deceiving is still more extraordinary in their thieves and robbers, who break through the thickest walls, burn gates, and make

great holes in them, by the help of a certain engine, that fires the wood without any flame. Thus they penetrate into the most private recesses, and having, it is said, a certain drug, the fume of which stupifies the senses, and casts persons into a deep sleep, they enter into the very bed-chambers, without being perceived; and when the people awake in the morning, they are amazed to find their bed without curtains; their chamber unfurnished; and the tables, cabinets, coffers, and every thing removed, without any footsteps being seen of the thieves, but the hole in the wall, at which they went out with all the moveables of the house.

There are, however, some few exceptions to this general character of the Chinese: honesty and disinterestedness are sometimes to be found among them, but the examples are very rare: we, however, met with a singular instance of it in one, who had not embraced the doctrines of Christianity; for, on our first arrival, offering a present to a commissioner of the customs, he protested, notwithstanding all our earnest entreaties, that he would never receive a present from any man while he was in his office; but if one day he should chance to be in another station, he would, with all his heart, receive from us some European curiosity.

CHAP. IV.

The climate, fertility, mines, vegetables, beasts, birds and fishes, of China.

CHINA is, from north to south, of greater length than Tartary; but it is not equal to it in

breadth from east to west. Yet in the narrowest part it extends 360 leagues, or 1080 miles.

It is remarkable, that though the northern provinces of China do not extend to above 42 degrees north latitude, yet the rivers and canals are frozen four months in the year; that is, from the middle of November to the middle of March: but when the wind does not blow from the north, the frost is not attended with that piercing cold, which at such a time is felt in Europe. This may be attributed to the nitrous exhalations arising from the earth, especially when the weather is clear, which is so constant, that, during the winter, the sun is very seldom obscured. The rainy season is only towards the end of July, and the beginning of August; but though it seldom rains at any other time, the dew that falls in the night moistens the earth; but this moisture dries at the rising of the sun, and is succeeded by the air being filled with a dry dust, that penetrates the closest recesses; and has such an effect on those that travel on horseback, that they who have tender eyes are obliged to cover their faces with a loose veil. In the southern parts of China, the heats, during the summer, are very excessive.

China being of great extent, the nature of the soil is different, according to its situation. The land, like all others, is divided into hills and plains; but the latter are so even, that one would imagine that the Chinese, ever since the foundation of their monarchy, have been employed in nothing but levelling them; and their manner of ameliorating their ground being to let water through it, they could not think of a better way of rendering the whole country fertile, than that they have taken; for,

was it not for their numerous canals, those parts that lie highest would have been subject to continual drought, and the rest have lain always under water. Their mountains are cut out like a pair of stairs, from the top to the bottom, that the rain-water may spread equally, and not wash down the ground with its seeds. A long series of such hills, surrounded with such terraces, losing in breadth as they gain in height, afford a very entertaining landscape.

Their mountains are, for the most part, less stony than ours, and covered with a mould, that is light, porous, and easily cut; and what is most surprising, so deep, that in most provinces you may dig three or four hundred feet, before you come to the hard rock. Nature, however, has not every where equally distributed her favours; for some places are so fertile, as to yield two crops a year, while others owe their fruitfulness to the indefatigable labour of the husbandmen. She has been less lavish of her favours in the provinces of Chensi, Honan, Canton and Fokien: yet even there the mountains are covered with a variety of straight and lofty trees, among which are tall cedars. They have other mountains, that produce gold and silver, iron, tin and mercury. Their silver mines are not now worked; but as for their gold, the torrents wash great quantities of it into the plains, and a number of people are solely employed in looking for it among the sand and mud, where it is found so pure as to need no refining.

The mines of common copper supply the empire with small money. But the most extraordinary sort of this metal is, white copper, which is of that colour when dug out of the mine, and more so on the inside than without. It appears by many experi-

ments made at Pekin, that its colour is owing to no mixture; on the contrary, all mixtures diminish its beauty; for when it is rightly managed, it looks exactly like silver; but there is a necessity of mixing a small quantity of some other metal with it, to soften it, and prevent its brittleness; and therefore those who would have it keep its fine colour, mix it with a fifth-part of silver.

There are in China also, many mines of pit-coal, of which there is a very great consumption. In the mountains are found lapis armenus, cinnabar, vitriol, alum, jasper, rubies, rock crystal, load-stones, porphyry, and quarries of different kinds of marble.

The canals of China have been mentioned among the works which show the art and industry of the inhabitants; and the rivers from whence they derive their sources are very considerable. The river Kiam rises in the province of Yunnan, and after having watered three other provinces, and run a course of four hundred leagues, discharges itself into the Eastern sea. The Chinese have a proverb, that "The sea has no bounds, and the Kiam no bottom:" and indeed in some places they have found none; but as their pilots never carry a cord of above fifty or sixty fathoms in length, the impossibility of finding a bottom with their ordinary plummet, probably gave rise to the hyberbole. This river is in many places extremely rapid, and the passage along it very dangerous.

The most considerable river, next to the former, is the Hoamho, or the Yellow River, so called, because the earth it sweeps away with it, especially in heavy rains, gives it that colour. The Hoamho has its source at the extremity of the mountains that bound the province of Soutchouen in the west;

from thence it runs into Tartary, where it flows for some distance along the great wall, and then re-enters China, between the provinces of Chansi and Chensi; it then waters several other provinces, and after flowing six hundred leagues, discharges itself into the Eastern sea, not far from the mouth of the Kiam. This river is very broad and rapid, but neither very deep nor navigable: besides these, there are abundance of other rivers in China, that are more commodious for trade and commerce; but as they afford nothing uncommon, we shall not enter into a particular description of them.

China also abounds with lakes, one of which, named the Jau, is thirty leagues in circumference, and is, like the sea, subject to storms: indeed almost every province have lakes of a prodigious extent; these have a communication with the rivers and canals, and are well stocked with fish.

The plains are extremely beautiful, they are all cultivated, and so much afraid are the inhabitants of losing an inch of ground, that they have neither hedge nor ditch. All the northern and western provinces bear wheat, barley, several kinds of millet, and tobacco, with black and yellow peas, with which they feed their horses, as we do with oats: the plains to the south, being a watery country, produce rice. The husbandmen first sow it, like other corn, and when it is grown about two feet from the ground, pull it up by the roots, and set it in straight lines checquerwise, in small parcels like sheaves, that the stalks may support each other, and the easier resist the wind.

The soil is proper for all manner of fruits; it produces apricots, peaches, pears, apples, figs, grapes of all kinds, and especially excellent muscadines.

There are also pomegranates, walnuts, chesnuts; and, in general, all that we have in Europe; but as the Chinese are strangers to the art of grafting, they are, for the most part, inferior in goodness to ours, and there is no great variety among each distinct sort.

In the southern provinces grow other fruits, that are in greater esteem among the natives; for besides oranges of different kinds, lemons and citrons, which were many years ago brought into Europe, there are other fruits, that have a fine taste and flavour, that seem peculiarly natives of the country; particularly what they call the lichi, which is of the size of a date, and has a foft pulp of a very agreeable taste, which it partly loses on its becoming dry and wrinkled like a prune. Ananas, guavas, bananas and cocoas, have been transplanted from the neighbouring islands. Besides these, there is a tree which bears a small fruit, in shape, colour, shell and taste, extremely like a pea. This tree is common in several provinces; and in respect to its height, its spreading branches, and the thickness of its trunk, is excelled by few.

But among the trees that are most likely to raise the envy of the Europeans, are the four following. The first is the varnish-tree, which is of a small size, and has a leaf resembling the wild cherry: a gum distils from it, drop by drop, like the tears of the turpentine-tree; and, if an incision be made in it, it yields a greater quantity of liquor, but then it soon destroys the tree. The varnish is much used, and is greatly esteemed by the artificers: it takes all colours alike, and, if it be well managed, neither loses its lustre by the changes of the air, nor the age of the wood to which it is applied.

There is another tree, from which a liquor is obtained, that differs but little from the varnish.

Another is termed the tallow-tree. This is as large as a high cherry-tree; the leaves are of a lively red, and the shape of a heart; fruit is contained in the rind, which, when ripe, opens in the middle, like a chesnut: it consists of white kernels of the size of a hazle-nut, whose pulp has the property of tallow, and of which candles are accordingly made.

The white wax tree is no less extraordinary. It is not so tall as the tallow-tree; it has longer leaves, and a whiter bark. A small kind of worm fixes itself to the leaves, and forms a sort of combs much smaller than an honey-comb, the wax of which is very hard and shining, and of far greater value than the common bees'-wax.

They have most kinds of woods that are to be found in Europe, and several others, among whom is tse-tam, or rose-wood, which is of a reddish black, and full of fine veins, that seem painted. This wood is fit for the finest sort of joiner's work.

Among the shrubs, the most extraordinary is that of tea, which is distinguished into several sorts. One of the principal of them is the fong-lo, which we call green tea. It is planted in the manner of vines, and, if not cut, will grow seven or eight feet high. The flower is white, and in the shape of a rose, in the autumn; when it drops off, there appears a berry, in the shape of a nut, and of no bad taste.

There is another sort of the tea-shrub, which grows in the province of Fo-kien, and is called vui, or bohea. The only difference between this tea and the former is, that the leaves of that are longer, and

sharper pointed, and those of the latter of a darker colour. This last being esteemed more salutary, is most generally used throughout the empire.

From this shrub are prepared three sorts of tea; the first, of the tender leaf, when newly planted, which is seldom exposed to sale, but serves to make presents of, and to send to the emperor: this is called man-cha, or imperial tea. The second consists of leaves of a sensible growth, and is esteemed a very good sort. The remaining leaves are suffered to arrive at their full growth, and this makes a third sort; and a fourth is made of the flower itself.

There are also several other kinds of teas, but they are very little different from the two principal sorts, except in what is owing to the nature of the soil in which they are planted.

The flowering trees and shrubs are very numerous throughout the empire. In these the Chinese have the advantage of the Europeans, as the Europeans have of them with regard to flowers that spring from seeds, and small roots. Large trees are to be seen there that perfectly resemble tulips; the flowers of others are like roses, which, intermixed with the green leaves, make a very beautiful appearance.

Among the animals is an odoriferous deer, which is without horns; the hair is of a blackish colour, and its musk-bag is composed of a very thin skin, covered with exceeding fine hair: the flesh is good to eat, and served up at the best tables.

Among the other animals are horses, which are very indifferent, small asses and mules, some cows and buffaloes, white goats, and black hogs, which last are excellent food, greatly superior to the pork of Europe. There are also a prodigious number of

bucks, does, wild boars, elks, hares, rabbits and squirrels.

In the southern provinces are parrots of all sorts, exactly resembling those brought from America. They have the same plumage, and the same aptness for talking: but they are not comparable to the bird called the golden hen. There is no bird in Europe any thing like it. The liveliness of the red and yellow, the plume on the head, the delicate shadowing of the tail, the variety of colours in the wings, together with a well-shaped body, render it the most beautiful of the feathered kind; besides, the flesh is more delicate than that of the pheasant. But it is certain, that the fongwhang, whose figure is often painted, and set off with a vast number of ornaments, is only a fictitious bird, like the phenix.

There are prodigious numbers of tame ducks in China, and the natives hatch the eggs in an oven, or in dung, and putting the young ones in boats, carry them to the sea at low-water, where they feed on oysters, and other shell-fish.

There are also, in some parts of China, abundance of wild and tame peacocks; and likewise geese, woodcocks, partridges, pheasants, and quails; all these last are very common, and are sold exceedingly cheap.

There are butterflies in the province of Quangtong, so much esteemed, that the largest and most uncommon are sent to court, where they become a part of certain ornaments in the palace. Their colours are surprisingly lively and diversified. In the day they appear without motion on the trees, and are easily taken; in the evening they begin to flutter about, much like our bats, and some of them, when their wings are extended, seem to be as large.

There is scarce any sort of fish in Europe, but what is to be met with in China, as lampreys, carps, soals, salmons, trouts and sturgeons, besides many of an excellent taste, that are quite unknown to us.

One of the most esteemed is the armour-fish, so called from its back, belly and sides, being covered with sharp scales, regularly placed in rows one over another, much like tiles on the roof of a house. It is an admirable fish, of about forty pounds weight, exceedingly white, and in taste resembles veal.

In calm weather they catch another sort of delicate fish, called by the people of the country, the meal-fish, from its exceeding whiteness. There are such prodigious shoals of them in the sea, near the province of Kyang-nan, that they commonly take 400 weight of them at one draught of the net.

One of the best sort of fish China affords, resembles a sea-bream, and weighs five or six pounds, and is so cheap, that it is commonly sold for the value of about a farthing a pound, and for only about twice as much on its being carried twenty leagues up the country.

In the province of Kyang-nan are very large fish, which, coming out of the sea, or yellow river, throw themselves into vast plains, covered with water; but these are so ingeniously contrived, that the people drain off the water, and the fish are taken without difficulty, salted, and sold at a very cheap rate.

In the river Yang-tse-kyange, the natives catch a variety of excellent fish, and among others, one called whan-yu, or the yellow fish, which is of an exquisite taste, and of an extraordinary size, some of them weighing upwards of 800 pounds.

To these I shall only add the gold or silver fish.

They are commonly of a finger's length, and proportionably thick, the body being finely shaped. The male is of a beautiful red, from the head to above half way down the body, and the remaining part, together with the tail, is gilded; but accompanied with such a bright and dazzling lustre, that our best gildings fall vastly short of it. The female is white, the tail, and some parts of the body, perfectly resembling silver. The tail of either kind is smooth and flat, like that of other fish; but form a sort of thick and long tuft, that adds a peculiar beauty to this little creature.

We cannot conclude our account of this species of animals, without mentioning a singular method, by which all kinds of fish are dispersed into different provinces. About the month of May, the Chinese draw mats across the great river Yang-tse-kyange, in order to stop the spawn, which they know how to distinguish at first sight, though the water is scarcely altered by it; with this water, mixed with spawn, they fill many vessels, which they sell to the merchants, who transport it into different provinces. This they sell by measure to those who have fish-ponds, and in a few days the young fry begin to appear in little shoals, but the different kinds cannot so soon be distinguished.

A DESCRIPTION OF GUINEA.

CHAP. I.

A description of the Gold Coast of Guinea, with the dress, religion and customs of the inhabitants.

GUINEA is a large country that extends several hundred miles along the western coast of Africa, and is divided into many kingdoms and commonwealths. The Gold Coast extends about three hundred and thirty miles; it beginning, according to Mr. Smith, at the river Mancha, and extending to the Volta, comprehending the countries of Axim, Ante, Adom, Jabi, Commani, Fetu, Saboe, Fantyn, Acrin, Agona and Aquamboe, each containing a village or two on the sea-shore; but their most populous towns are generally within the land.

To begin with Axim: the inhabitants of this country are generally rich, from their carrying on a great trade with the Europeans for gold, which they chiefly dispose of to the English or Dutch. They employ themselves either in trade, fishing, or the cultivation of rice, which is transported from thence all over the Gold Coast; in return they receive millet, jammes, potatoes and palm-oil. The river Ancober, on the borders of this province, has a winding course; and its banks are adorned with fine lofty trees, that afford a most agreeable shade, and defend the traveller from the scorching beams of the sun. It is very pleasant to observe the birds, beautifully variegated with the brightest colours,

and the sportive apes, diverting themselves on the boughs of the trees.

The Dutch fort of St. Anthony is at the mouth of this river, and about seven or eight leagues to the south-east they have also a large beautiful fort, which belonged to the king of Prussia, but was taken by the Dutch in the year 1724.

In the next province, which is that of Ante, the English have a fort called Dick's-cove; it is a handsome, regular fortification, with four good batteries, on which are mounted twenty pieces of ordnance. This and all the other English forts are subordinate to Cape Coast Castle. There are also several Dutch forts. This country, as well as the Gold Coast, abounds in hills, covered with lofty and beautiful trees: between these hills the valleys are wide and extensive. The earth produces abundance of very good rice, the richest sort of millet, which has a red grain, sugar-canes of an extraordinary size, and palm-trees, which afford the inhabitants the most excellent wine and oil. There are here all sorts of tame and wild beasts. This country is watered by a river that is navigable three miles above its mouth; but the cataracts above that distance render it impassable beyond it. It affords great plenty of fish, notwithstanding its being infested by an incredible number of crocodiles. On each side of this river grow a sort of trees, great and small intermixed, whose branches shoot directly into the water, where they are immediately covered with oysters.

The countries of Adom and Jabi are extremely fertile in maize, and have several mines of gold.

In the country of Commani, or Commenda, is a town thus named, which has the largest and strongest fort of any belonging to the English on the Gold

Coast, except Cape Coast Castle; and within a musket-shot is also a good Dutch fort. The gardens are very good, and there are large villages of negroes belonging to both forts.

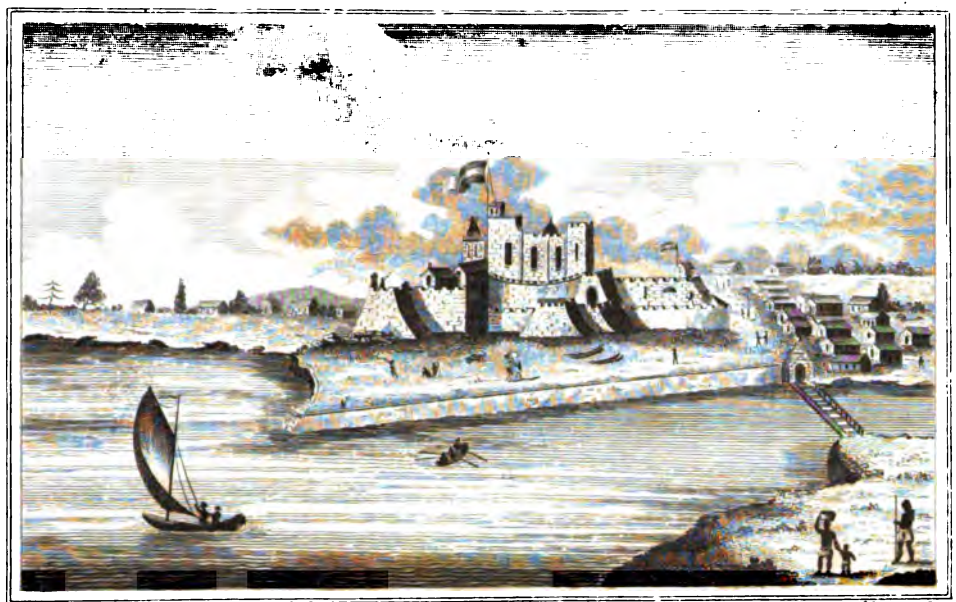
In the next province, named Fetu, is Cape Coast Castle, which, being a place of great consequence, belonging to England, deserves a particular description. This castle was founded by the Portuguese about the year 1610, upon a large rock, which projects into the sea, forming a head-land, to which they gave the name of Cabo Corso. In a few years they were dispossessed by the Dutch, who enlarged and beautified it. The parade, which is twenty feet perpendicular above the surface of the rock, forms a kind of quadrangle, open on the east side towards the sea, which renders it very cool, airy and pleasant, and affords a fine view of Queen Anne's Point, and of the ships in Anamaboe-road, which has a platform of thirteen pieces of heavy cannon. The other three sides contain many neat spacious apartments and offices, particularly on the south side is a large well built chapel, the back part of which joins to the castle-wall. The negro town is very large and populous. The inhabitants, though pagans, are a very civilized people: their chief employment is fishing, at which they are very dexterous; and it is a pleasing sight to behold eighty or a hundred canoes going out to fish in the morning, and returning in from sea well freighted in the evening, which may be seen every day during the dry season, except Tuesday, which is their Fetish-day, or sabbath. The garden of Cape Coast Castle is very large and pleasant, being near eight miles in circumference: it is no where circumscribed by either walls or hedges, except on the south side, next the town. It pro-

duces every thing that grows within the torrid zone, as pine-apples, oranges, lemons, limes, citrons, guavas, plaintains, papas, bonanas, cocoa-nuts, cinnamon and tamarinds; also many sorts of European fruits and salads.

By the side of the garden, on the top of a steep hill, is a little round tower, that mounts seven guns: which, from its being built by general Phipps, is called Phipps's tower; it is three quarters of a mile to the north-west of the castle. At the same distance, to the east-by-north, is another English fort, called Fort Royal, which formerly belonged to the king of Denmark, and is every way inaccessible through the steepness of the hill, except by one path, which a single gun may defend.

The Dutch have likewise several forts in the country of Fetu, the principal of which is the castle of St. George del Mina, situated near the town of Mina; this, according to Mr. Bosman, has not its equal in all the Gold Coast. It is built square, with very high walls, and has four good batteries within, and another on the out-work of the castle: on the land side, it has the advantage of two canals cut in the rock on which it stands, which are always furnished with rain, or fresh water, sufficient for the use of the garrison and ships. Besides, within the castle are three very fine cisterns, containing several hundred tons of rain water. Below the castle is the town of Mina, called by the natives Oddena; but though it is but indifferently built, the houses are of stone, wherein they differ from those of the other towns on the coast, which are usually only raised with wood and clay.

The next country is Saboe, in which is a Dutch fort named Nassau, that is almost square, but is broad-



Maguire Sc

A View of the Castle of St. George del Mina from the Sea.

Dublin. Published by J. Christie. 17. Rafs Lane.

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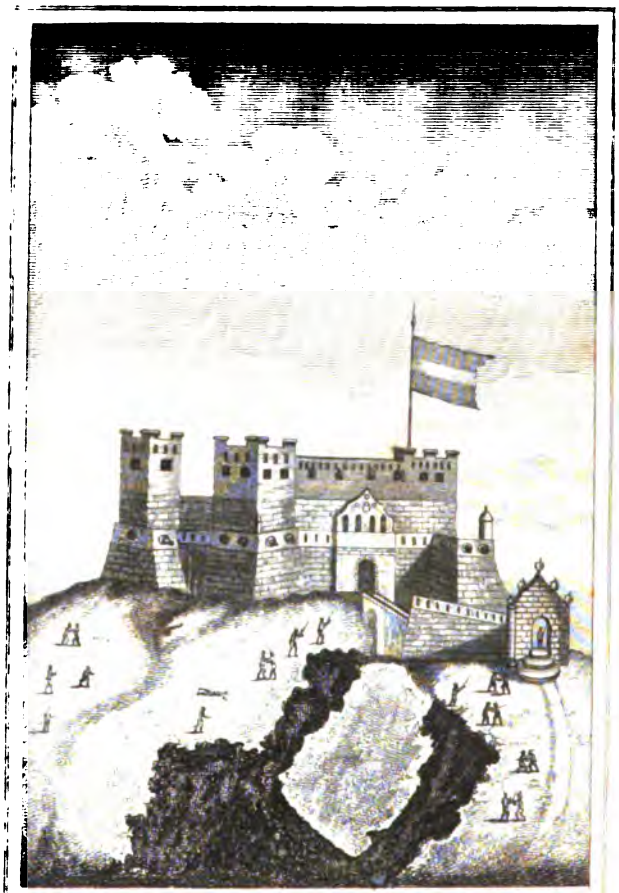


A View of fort Nassau, at Mouree

G. Shea sc.

Dublin. Published by J. Christie. 17 Ross Lane.

est at the front: it has four batteries, and eighteen pieces of cannon: the curtain takes in two sea-batteries, and is equally spacious and convenient. The village of Mouree, which lies under it, is not so large as Mina, but is more populous; the greatest part of the inhabitants are fishermen; four or five hundred of whom go out every morning in canoes to fish; who, upon their return, are obliged to pay every fifth fish as a toll to the Dutch factor.

In Fantyn, the next division, the English and Dutch have several small forts. The inland inhabitants, besides trading, are employed in tillage, and the making of palm-wine. The country is very populous, and, besides its being rich in gold, produces the necessaries of life; and more especially corn, which the inhabitants sell in large quantities to the ships that arrive there. Here is no king; the government being in the hands of a chief commander, whom they term their braffo, or leader. He is a kind of chief governor, and has greater power than any other single person in the country; but his authority is restrained by the old men, who compose a kind of parliament.

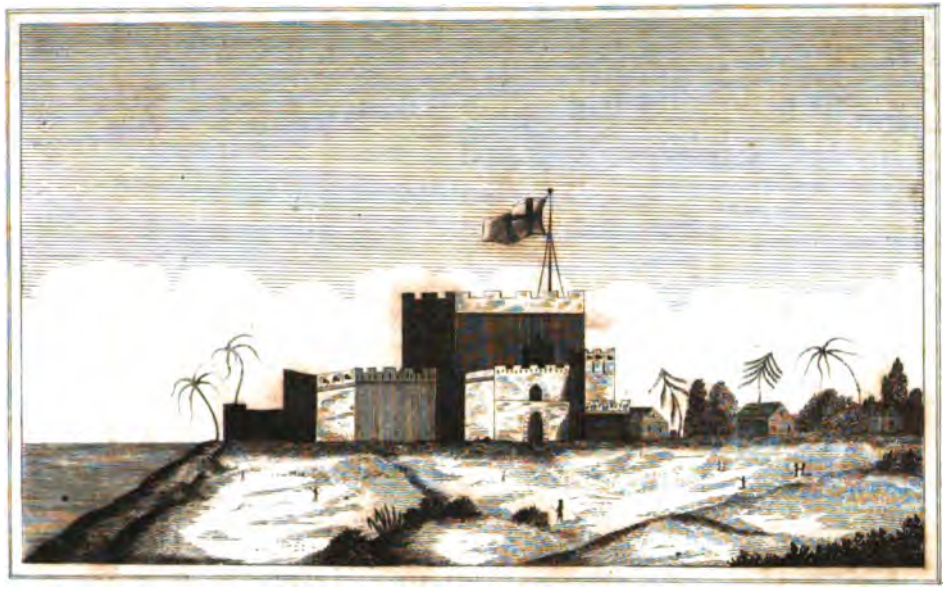
The remainder of the Gold Coast contains the kingdom of Acron, Agonna and Aquamboe; the first of which borders on Fantyn, and has a Dutch fort in the middle of the coast, that has two batteries, on which are mounted eight pieces of cannon; under it is a small village, inhabited only by fishermen. The people of Acron seldom or never enter into war; for, having chosen the Fantynians for their protectors, none dare injure or attack them; which affords them an opportunity of tilling their land in quiet, and they accordingly have annually a plentiful harvest; a great part of which they dis-

pose of to other countries. Harts, hares, partridges, pheasants, and other wild fowl and quadrupeds, are here very good, and in great abundance.

A little below the above fort is a salt river, that abounds both in fish and fowl. About a mile further eastward, is a very high hill, called the Devil's Mount, said to contain vast quantities of gold. About this hill begins the country of Agona, which surpasses Acron in largeness, power and riches, though in fertility and pleasantness they are nearly equal.

We come next to the last country on the Gold Coast, that of Aquamboe, the greatest part of which is situated within the land; but the king extends his power over the negroes of the coast for above twenty miles, though they are governed by several distinct sovereigns. The Aquamboe negroes are haughty, arrogant and warlike, and their power fills most of the neighbouring countries with terror. The English, Danes and Dutch, have each a fort at Acra, in this province. Mr. Bosman says, that the king, and his favourites, are so rich in gold and slaves, that he is of opinion this country possesses greater treasures than all the countries on the coast we have hitherto described: but though the soil is sufficiently fertile, the inhabitants commonly fall short of provisions before the end of the year.

The countries where most of the gold is obtained, are situated some distance within land; the best gold is found in or between particular hills, where the negroes dig pits, and separate it from the earth dug up with it. It is likewise gathered on the sea-shore, particularly at Mina and Axim, where are little branches of rivers, into which the gold is driven from mountainous places. In the morning, after a



A View of the English Factory at Agra.

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rainy night, those places are sure to be visited by hundreds of negro women, who have no other covering but a cloth tied round the waist: each is furnished with two calabashes, one of which they fill with earth and sand. This they wash with many waters, by often turning the calabash round, till it washes over the brims; while the gold, if there be any, sinks to the bottom by its own weight: and thus they continue till they have washed all away, except two or three spoonfuls at the bottom; this they carefully take out, and lay by in the other calabash; then they fill the other again, and wash on till about noon, when the calabash that receives the settlings being pretty well filled, is carried home, and what remains is diligently searched, when they sometimes find a shillings worth of gold, or sometimes as much as is worth half a guinea, and sometimes none at all.

The gold obtained by digging, or thus found, is of two sorts, one called gold dust, which is the best; the other consists of pieces of different sizes; some being hardly the weight of a farthing, and others weighing as heavy as twenty or thirty guineas: few, indeed, are found so large as these. But the negroes say, that they have in the country pieces that will weigh one or two hundred guineas; but the multitude of stones which always adhere to them, occasion great loss in the melting.

The negroes of the countries are, however, said to be artists in adulterating gold, and sometimes impose upon unexperienced tradesmen.

CHAP. II.

Of the manners and customs of the negroes on the Gold Coast.

THE Gold Coast being situated within the fifth degree of north latitude, the heat is excessive during the months of October, November, December, January, February and March; but it is more temperate during the six remaining months. The coast is extremely unhealthful, owing to the heat of the day and the coolness of the night; with the thick and sulphureous mists which arise in the mountains. Indeed few come who are not seized by a sickness, which frequently proves fatal. But since doctor James's discovery of his invaluable powder, and its being tried on this coast, the danger of going thither is in a manner removed.

Mr. Bosman, whose only fault, as a historian, seems to be his writing with too much acrimony, says, that all the negroes on this coast are, without exception, crafty, fraudulent, and seldom to be trusted; being sure to slip no opportunity of cheating a European, or even one another.

The richest of the natives adorn their hair with a sort of coral, called conte de terra, which they esteem much more valuable than gold; and with a sort of blue coral, called by the natives accori. They are very fond of our hats, for which they will pay a great price. Their arms, legs and waists are adorned with gold and coral; and their arms, in particular, are adorned with rings of gold, silver and ivory. Round their waists they wrap three or four ells of silk, cloth, perpetuana, or other stuff,

which hanging from the navel, covers half the leg. Their other ornaments are strings of gold, or chains of gold, silver, shells, &c. which they wear round their necks. But their caboceros, or chief men, who have a share in the government, wear only a handsome cloth round their waists, a cap made of deer-skin, with a string of coral about their heads, and always appear with a staff in their hands.

The common people have some an ell or two of cloth round their waists, others have only a kind of girdle, to which is fastened a piece of stuff, which passes between their legs, and serves to cover their nakedness; to this the fishermen add a cap made of deer-skin or rushes, or an old hat, purchased of some European sailor.

The women of rank show themselves more skilled in the ornaments of dress than the men. The cloth they wear round the waist is much longer, and fastened with greater neatness about their bodies. Their hair is more beautifully adorned with gold, coral and ivory. Gold chains and strings of coral not only hang about their necks, but their arms, legs and waists, are in a manner covered by these splendid ornaments: besides, on the upper part of their bodies they frequently cast a veil of silk, or some other fine stuff.

The kings, while in their houses, are not distinguished by the least grandeur. Their clothes are sometimes not worth a shilling; and they eat the same food as the meanest of their subjects; for bread, oil, and a little stinking fish, make up their bill of fare; and water is their most common drink; but they have brandy, which they purchase of the Europeans, and palm-wine, which they receive from the inland country. They have no guard at the pa-

lace gates, nor any but their own wives and their slaves to wait on them; and when they go abroad in their town, they are usually attended by only two boys, one of whom carries the king's sabre, and the other his seat. But in case they go to pay a visit to a considerable person in another town, or to receive a visit from another great man, they take care to show their grandeur; on such occasions they and their wives are richly adorned, they are accompanied by armed men, and have umbrellas held over their heads.

The arms used by the troops are muskets, of which vast numbers have been bought of the Europeans, and in the use of which they are extremely expert; their other weapons are a kind of lances, called assagays, and a sort of sabres; they also wear large shields, four or five feet long, and three broad, made of oziers, some of which are covered with tiger-skins, or other materials; and some again have broad, thin, copper plates, at each corner and in the middle, to ward off the assagays and arrows of an enemy. They fight without the least order, and are chiefly intent on obtaining prisoners, in order to make them slaves, and to obtain from them ornaments of gold and coral.

Almost all the negroes believe in one God, to whom they attribute the creation of the world and all things in it. It also appears, that they have some idea of the immortality of the soul. Every one has what he calls a fetish, which is some ornament, worn on the head, or any other substance, dedicated to God, and to which they pay the greatest reverence; for thinking themselves too mean to be allowed to offer their petitions immediately to the Supreme, they ignorantly esteem it more modest to address

themselves to their fetishes. Each fetisher, or priest, has his peculiar idol, prepared in a particular and different manner; which is mostly a large wooden pipe, filled with earth, oil, blood, the bones of dead men and beasts, feathers, hair, and all such kinds of excrementitious substances, thrust into the pipe: by these mixtures the priest may probably convey the idea of some secret mystery, or some powerful charm, that has all the potency of necromancy. If a negro is to take an oath before this fetish, he first asks the priest its name, each having a peculiar one; then calling the fetish by it, he repeats what he is to confirm by an oath, and desires the fetish to punish him with death if he swears falsely; then going round the pipe, he afterwards stands in the same place, and repeats the oath a second time, in the same manner as before, and so a third time; after this the fetisher takes some of the ingredients out of the pipe, with which he touches the person's head, arms, belly and legs, and holding it above his head, turns it three times round. He then cuts a bit of the nail of one finger on each hand, and one toe on each foot, and some of the hair of the head, all which he puts into the pipe, and thus the ceremonies of the oath are concluded.

Besides, when their fishery is at a low ebb, they make offerings to the sea; and almost every village has a small sacred grove, to which the governors and principal inhabitants frequently repair, to make their offerings. They are said to have some notion of the devil, but are so far from paying him any kind of worship, that they have a custom of banishing him, which they perform annually, with abundance of ceremony, at a time appointed for that purpose This is done after a feast of eight days, in which

they take the greatest liberties with each other's characters, and particularly with their superiors. This time of licence being ended, they hunt out the devil with a horrid cry; all running after one another, and throwing stones, dirt, and every thing that comes in their way, at the supposed fiend. When they have driven him far enough out of the town, they return to their houses, on which the women immediately wash and scour all the wooden and earthen vessels very neat, to cleanse them from pollution.

Marriage is not here obstructed by previous ceremonies. If a man likes a young woman, he has nothing more to do, than to ask her of her parents, who seldom refuse so reasonable a request, especially if he be in the least agreeable to their daughter. The bride brings no fortune; but the man keeps an exact account of the expences of the wedding-day, and of the presents he makes to the bride or her friends, that if ever she becomes so far disgusted with him as to leave him, he may demand the whole again. But if he puts her away, he can demand nothing of her or her relations, unless he produces very good reasons why he dismisses her. They allow of a plurality of wives, and some are said to have even twenty; but these are obliged to cultivate the earth, and to dress provisions for their husbands, who generally spend their time in loitering about, and drinking palm-wine: however, those who are rich have two wives, that are perpetually exempted from labour: these are, the first wife, who has the chief command, and the care of housekeeping; and the second, who is consecrated to their god, and called the fetish wife. Of this last they are generally very jealous; with her they

lie on the night following their birth-day; and on that day of the week, which they call their fetish day. Each wife usually endeavours to please her husband, in order to obtain the greatest share in his affections, and she who is so happy as to be pregnant, is sure to be waited on, and respected by her husband.

The women are delivered with very little pain, even without the assistance of a midwife; and it is usual for them to go as soon as they are delivered to wash in the sea. The child is no sooner born, than the fetisher or priest is sent for, who binds a number of cords, pieces of coral, and other things, about the infant's head, body, arms and legs, which are to secure it from sickness and ill accidents; and these are all the clothes it is to wear till it is seven or eight years old, at which age it puts on a sort of apron of half an ell of cloth. The number of females born is said greatly to exceed that of the males, which may render their having such a multitude of wives somewhat more excuseable.

As the people are naturally inactive from the heat of the country, they are masters of but few manual arts: however, besides building their houses, or rather huts, making their canoes, and being skilled in managing them and fishing, they employ themselves in the making of wooden bowls and earthen vessels, and in forming rings and chains for the arms and legs, of gold, silver and ivory; but they are most expert at smith's work, for by means of a small pair of bellows, with two or three pipes, which is entirely their own invention, they, with a great stone for an anvil, make not only swords and other offensive weapons, but several instruments of agriculture, with hooks and harping-

irons, for fishing, and knives and tools for making their canoes, the largest of which are about thirty feet long. They also make several sorts of musical instruments, the principal of which are a kind of horns, made of elephant's teeth; drums, made of the hollow trunk of small trees, covered at one end with sheep-skin; and a small stringed instrument, resembling a harp. But they have not the least idea of letters.

What is most commendable among the negroes is, their having no beggars; for when one of them finds himself so poor, that he perceives it difficult to procure subsistence, he binds himself for a certain sum of money, or his friends do it for him, and the master to whom he engages himself, sets him a task that is far from being slavish; it being chiefly to defend him in case he should be attacked, and at his leisure time to assist him in tilling the earth. But yet all the people in general, from the king to the meanest subject, freely ask whatever they like of the Europeans.

In sickness they have first recourse to remedies; but not thinking them alone sufficient to preserve life, or restore health, they apply to their superstitious worship, as more effectual. The physician being a fetisher, or priest, he easily persuades the patient's relations that he cannot be recovered without some offerings, and therefore proposes a sheep, a hog, a cock, or whatever he likes best; but this sacrifice he always proportions to the ability of the person to be served. If the disease increases, more expensive offerings are made. It frequently happens, that one physician is discharged with a good reward, and another called in his stead; and this change of physicians sometimes happens twenty

times or more, successively, each of whom has the benefit of making fresh offerings, and of appropriating them, as they always do, to their own use.

Such boys as are slaves or servants to Europeans, if they have a good master, will, on his being seized with the least indisposition, go without his knowledge to make offerings for him, that he may recover his health; and accordingly there are sometimes found on the beds, or in the chambers of the Europeans, things consecrated by the fetisher, laid there to defend their master from death: but as they know that the Europeans are displeased with such marks of their gratitude and affection, they always do it privately, and conceal them so well, that they are seldom discovered before the person is dead, when they have not time to remove them.

The chief medicines used here are lemon, or lime juice, the grains of paradise, the roots, branches and gums of trees, and about thirty sorts of herbs, impregnated with sanative virtues; and with these they sometimes perform very extraordinary cures.

When a man has breathed his last, his relations and friends set up a dismal cry, and the youth of his acquaintance now generally show their respect by firing muskets; his wives immediately shave their heads very close, smear their bodies with white earth, put on an old worn-out garment, and run about the streets making dismal lamentations, continually repeating the name of the deceased, and the principal actions of his life; and this lasts several days successively till the corpse is interred. While the women are lamenting abroad, the nearest relations sit by the corpse, making a dismal noise, and washing and cleaning themselves: the distant relations also assemble to be present at these mourning

rites. The town's people and acquaintance of the deceased come likewise to join their lamentations, each bringing his present of gold, brandy, fine cloth, sheets, or other things, to be carried to the grave with the corpse; and the larger the present, the more does it redound to the honour of the person who makes it. During this ingress and egress of all sorts of people, brandy in the morning, and palm-wine in the afternoon, are very briskly filled out; so that the funeral of a rich negro becomes very expensive. The body is then richly dressed, and put into the coffin with fetishes of gold, the finest corals, and several other things of the greatest value, which it is supposed the deceased will have occasion for in the other world. After two or three days, the relations and friends being all met, the corpse is carried to the grave, followed by a number of men and women without the least order, some silent, others crying and shrieking. At the same time many young soldiers run about, loading and discharging their muskets till the deceased is laid in the ground. The corpse being interred, the multitude go where they please, but most of them return to the house to drink and be merry; this lasts several days successively, so that every thing rather resembles a wedding than a time of mourning.

They sometimes keep a king, or very great person, a whole year above ground, when, to prevent putrefaction, they lay the corpse upon a wooden frame like a gridiron, that stands over a very gentle clear fire, which, by slow degrees, dries it. When a king is to be publicly buried, notice is first given not only to the people of his own nation, but to other countries, which brings a surprising concourse of people, all as richly dressed as possible. In these funerals

several of the slaves of the deceased are inhumanly killed, that they may serve him in the other world, as are also those whom he has dedicated to his false gods, which are one of his wives, and one of his principal servants; even some poor wretches, who, through the infirmities of age or other incidents, are rendered incapable of labour, are purchased, in order to be victims in these horrid offerings, and who are put to death with every circumstance of inhumanity. With the utmost horror, says Mr. Bosman, I saw eleven persons killed in this manner, among whom was one, who, after having endured the most exquisite tortures, was delivered to a child of six years of age, who was to cut off his head, which the boy was about an hour in performing, not being strong enough to wield the sabre. But human sacrifices are only in use among those negroes who are not fully subject to any European government, and are at a distance from our forts. The negroes generally build a small cottage, or plant a little garden of rice on the grave, into which they put some of the goods of the deceased; but no houshold furniture, as some authors have pretended.

CHAP. III.

Of the vegetables, beasts, birds, reptiles and insects on the Gold Coast.

THERE are here cocoas, and palm-trees of various kinds, the cabbage-tree, orange-trees, lemon-trees, bananas, pepper, ananas, water-melons, and many others. Among those for timber are many of an extraordinary height and size, and others of different coloured wood, fit for the finest cabinet-

makers work: of the corn, there is maize or Indian wheat, but there is little rice or other grain on this coast. Among the leguminous plants are several kinds of beans, one species of which is of a bright red, and grows in pods three quarters of a yard in length, and another species grows on trees, of the size of a gooseberry-bush; and among the roots are potatoes, yams, and several others fit for food, as well as some used in medicine.

In the inland countries are great numbers of cows and goats, but only a few of them are brought to the coast; however, at Axim, El Mina and Acra, great herds of them are bred, but they are so light and small that a full grown cow does not usually weigh above two hundred and fifty pounds, and both the beef and veal are very indifferent. There are also many sheep along the coast, but they are dear, and not half as large as ours; they have no wool, but that want is supplied with hair; however, these sheep are very dry and disagreeable meat. As to the goats, they are innumerable, and both fatter and more fleshy than the sheep of Europe, though they are exceedingly small. There are likewise many hogs, but those bred by the negroes are extremely bad.

There are no horses on the coast; but there are great numbers of small ordinary ones in the inland country; but the asses, which are pretty numerous on the coast, are larger and handsomer than those horses. Among the wild beasts the elephant, on account of its size, deserves the first place. These beasts, which are here twelve or thirteen feet high, are very prejudicial to the fruit-trees, especially to the orange, banana, and fig-trees; and with respect to the two last, eat both the fruit and the stem: but

though these animals are of such use in the East-Indies, both in war and as beasts of burden, none of them are here tamed. However, when unprovoked, they seldom hurt any body; and it is frequently not very easy to put the elephants of this coast in a rage. Of this Mr. Bosman gives the following account: "In December, 1700, at six in the morning, an elephant came to El-Mina, walking easily along the shore under the hill of St. Jago. Some negroes were so bold as to go to him without any thing in their hands; he suffered them to encompass him, and went quietly along with them under Mount St. Jago, where one of our officers shot him above the eye: but this, and the following shots, which some negroes now poured on him, did not even make him mend his pace; and he only seemed between whiles to threaten the negroes, by pricking up his ears, which were of an enormous size. He, however, went on, and soon entered our garden. This drew the director-general and myself thither, and we were soon followed by some of our people. He had broke down four or five cocoa-trees, and in our presence he broke five or six more; when the strength he seemed to use in breaking down a tree, might be fitly compared to the force exerted by a man in knocking down a child of three or four years of age. While he stood here, above a hundred shot were fired at him; which made him bleed as if an ox had been killed. But this did not make him stir, he only set up his ears, and made the men apprehend that he would follow them. At length a negro going softly behind him, wantonly got hold of his tail, and was going to cut off a piece of it; but the elephant giving the negro a blow with his trunk, and drawing him to

him, trod upon him two or three times, and, as if that was not sufficient, gored two holes in his body with his teeth, large enough for a man's double fist to enter. He then let him lie, and even stood still while two negroes ventured to fetch away the body, without offering to hurt them. At length the elephant, after he had been about an hour in the garden, wheeled about, as if he intended to fall on us, on which we all flew to the fore door, in order to make our escape; but he followed none of us, but going to the back door, threw it to a good distance; then turning from it, walked through the garden hedge, and proceeding slowly to the river by Mount St. Jago, bathed himself. Having thus refreshed himself a little, he came out of the river, and stood under some trees, by some of our water-tubs, where he also cooled himself, and then broke the tub in pieces, as he did also a canoe that lay by them. The firing was here renewed, till the elephant at last fell; after which they cut off his trunk, which was so hard and tough, that it cost the negroes twenty or thirty strokes before they could separate it; which must have been very painful to the elephant, since it made him roar, which was the only noise I heard him make. He was no sooner dead, than the negroes fell on him in crowds, each cutting off as much as he could, so that he furnished great numbers with food."

Tigers are here numerous, and of several species, some of which are very large, and they are all extremely fierce and voracious; but happily for the natives, while they can satisfy their appetites on the flesh of brutes, they will not attack any of the human race. The jackal is next in fierceness to the tiger, and is so bold, that it devours whatever

comes in its way, whether man or beast. There are also wild boars, but they are very few, and not so rapacious as those of Europe. These are excellent meat.

There are prodigious numbers of apes, of which there are a great variety of species. The most common sort are of a pale mouse-colour, and grow to the height of five feet. Some of the negroes are firmly persuaded, that they can speak, but that they will not, for fear of being set to work. Another species is so small, that four of them put together would not weigh one of the former. There is a third sort very beautiful. Those of this species grow to the height of about two feet: their hair is as black as jet, and above a finger's length, and they have a long white beard. Besides these there are many other kinds.

There are several sorts of wild cats, among which is the civet-cat. The negroes are great lovers of dog's flesh, which they prefer to that of cattle: their dogs are very ugly, and it is remarkable, that those brought from Europe soon degenerate, their ears grow long and stiff, like those of foxes, and in three or four broods, their barking turns into a howl.

Among the wild beasts, there are incredible numbers of deer all along the Gold Coast, especially at Arte and Acra, where herds of a hundred together are sometimes seen. Of these there are many different species, some as large as cows, and others no bigger than cats; but all of them are good to eat, particularly a sort about two feet long, the flesh of which is esteemed very delicate. One is about four feet in length, and of a slender shape, with a long head and ears, and is a beautiful creature, of an orange-colour, streaked with white.

There are likewise hares and porcupines. These last, which, as well as the former, are esteemed good food, are great enemies to the snakes, and will attack the largest and most dangerous of those reptiles. Besides these, there are several other quadrupeds, and among the rest the sloth, one of the most loathsome animals in the world, it being almost impossible to look on it without horror.

Among the feathered tribe there are cocks and hens; those at Axim are fat and good, though small, but about El-Mina, and other places on the coast, they are extremely dry and lean. There are also tame and wild ducks, pigeons, vast numbers of partridges, plenty of pheasants, snipes, herons, parrots, and great numbers of large and small birds, some of which are extremely beautiful, their plumage being finely variegated with the brightest colours, and their heads crowned with tufts of feathers. There are likewise eagles, falcons, kites, and many others of the birds of Europe, as well as those that seem peculiarly the natives of the torrid zone.

Let us now take a view of the amphibious animals and reptiles: we have already observed, that the rivers swarm with crocodiles; besides these, there is an animal of nearly the same form, though it seldom exceeds four feet in length; its body is black, speckled with a round sort of eyes, and the skin is very tender. It injures neither man nor beast; it, however, sometimes makes great slaughter among the poultry. Its flesh is sometimes eat by the Europeans, and all who have tasted it agree, that it is much finer than that of a young cock or a hen.

In this class of animals we may reckon the lizards, of which there are every where many thou-

sands, especially by the walls of the forts; and of these there are various species, differing in size, shape and colour: there are likewise great numbers of cameleons, which are far from living on air alone.

Frogs and toads are as numerous as in Europe; but the latter are in some places as large as a pewter plate. These are mortal enemies to the snakes, with which they have frequent engagements. Of these last reptiles there are not only great numbers, but a prodigious variety, and some of them are of a hideous size. Mr. Bosman says, that the largest of those taken while he was on this coast was twenty feet long, and he believes that they are still larger within land; and we have frequently found, says he, in their entrails, not only harts and other beasts, but also men.*

Some of my servants, says the above-mentioned author, once going to the country beyond Mouree, found a snake seventeen feet long, and very bulky, lying about a pit of water; near which were two porcupines, between whom and the snake began a very sharp engagement, each shooting very violently in their way, the snake his venom, and the porcupines their quills, of two spans in length. My men having seen this fight for a considerable time, without being perceived by the furious combatants, in the heat of the battle loaded their muskets, and let fly at the champions to so good a purpose, that they killed them all, and brought them to Mouree, where they were devoured by them and their comrades, as very great delicacies.

* It must be confessed, that this account at first sight shocks probability; and yet the concurrent testimony of many authors of reputation render the fact indisputable.

Most of the snakes are venomous, but one is so to an extraordinary degree: this is scarce a yard long; it is two spans thick, and variegated with white, black and yellow. The snakes not only infest the woods, but the dwellings of the negroes, and even the very bed-chambers within the forts. The country also produces scorpions, millepedes of a poisonous nature, but whose sting is not so dangerous as that of the scorpions on this coast. But none of the reptiles and insects of this country appear more extraordinary than the ants. "These vermin," says the above traveller, "make nests about twice the height of a man, of the earth which they turn up in the fields and hills, and sometimes build large nests on the trees, from which places they sometimes come to the forts, in such prodigious swarms, that they frequently oblige us to quit our beds in the night. They are strangely rapacious, and no animal can stand before them: they have often in the night attacked one of my live sheep, and before morning have made it so perfect a skeleton, that no human hands could have performed the work with so much art. They serve chickens and other fowl in the same manner: and the rat, notwithstanding its swiftness, cannot escape them; for as soon as one of them attacks a rat, he is inevitably gone; for, attempting to run away, he is assaulted by several others, till so many fall upon him that he is overpowered." These ants are of various sizes and colours. The sting or bite of the red ant, raises an inflammation that is more painful than that of the millepedes. The white are as transparent as glass, and bite with such force, that, in one night, they will eat through a thick wooden chest of goods.

The want of flesh and necessary provisions in this country, obliges the natives to subsist principally on fish; and it seems a particular favour of Providence, that the sea and rivers seem to contend which shall produce the best. There are here many sorts found in Europe, as pike, plaice, flounders, bream, thornback, lobsters, crabs, prawns and shrimps; besides a great variety of excellent fish, that seem peculiar to these seas.

CHAP. IV.

Of the Slave Coast of Guinea. A general description of the country of Whydah; with the manners and customs of the natives: the homage paid the king: the manner of punishing those men who have been caught with any of his wives. The ceremonies observed at the funeral of a king, and those relating to religion.

THE Slave Coast begins about Rio Volta, probably so called from the rapidity with which that river runs into the sea; for being very broad a few miles within land, and narrow at its mouth, where the shore rises high, it discharges its waters with an amazing impetuosity. The country affords nothing extraordinary till we come to the kingdom of Whydah*, which is one of the most delightful places in the world. The great number and variety of tall, beautiful and shady trees on the coast, seem as if they were planted in fine groves, for the sake of ornament, and are without underwood or weeds. The verdant fields are every where cultivated, and no otherwise divided than by these groves, and by

* This country is called Fida by the Dutch, Juda by the French, and Whydah by the English, Portuguese and natives.

villages, each encompassed by a low mud wall, and regularly placed over the face of the country. In short, every thing contributes to render the prospect the most delightful that imagination can form. Not a mountain, or even a hillock, interrupts the view: the whole country being a fine, easy, and almost imperceptible ascent, for the space of forty or fifty miles from the sea; so that from any part of this kingdom, you may have a prospect of the ocean, and the farther you go from it, the more beautiful and populous is the country. Yet the air is extremely unhealthful with respect to foreigners.

All the fruits produced on the Gold Coast grow here, besides which, there are abundance of tamarinds, citrons and some others; European seeds grow up to great perfection; and here might be planted the finest salad-gardens in the world.

The cattle are, cows, sheep, goats and hogs; all which are but little different in shape and size from those on the Gold Coast, but are more fleshy, and of a more agreeable taste. There are also horses, but they are very indifferent ones; and farther within land, there are elephants, buffaloes, several sorts of deer, hares and tigers. There are here also, vast numbers of apes, of different kinds.

There are no other sorts of tame fowl but a few turkeys and geese, cocks and hens, of which last there are great plenty, which, though small, are fat and good. The whole country seems covered with wild-fowl; as geese, ducks, snipes, turtle-doves, and twenty other sorts of birds that are both good and cheap.

Among all the birds in this country, there is one, that has this remarkable circumstance attending it, that whenever it moults it changes its co-

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The dress of the great Men & the Kings Wives at Whydah.

Published 1805 by J. Mawman 26 Ludgate Street

lour, so that those that are black this year become blue or red the next; they will be yellow the following year, and afterwards green: but they never vary from these five colours, which are always very bright, and are never mixed.

The natives are better dressed than those of the Gold Coast. The dress of the king and that of the great officers is nearly the same. It consists of a piece of white linen, about three ells long, which encompasses the waist, and hangs down to their feet, like a petticoat. Upon this they wear a garment of silk of the same size and form; and over this last they have a richer piece of silk, six or seven ells in length, which they tie by the two corners, and making a great bunch on the right hip, the rest hangs down to the ground, so as to form a train: but none are allowed to wear red except the royal family. They wear necklaces and bracelets of pearl, gold and coral, with chains of gold. Most of them never wear any thing on the head, to shelter them from the rain, or the heat of the sun; but a few of the great put on a hat and feather.

The common people have generally only a few herbs, or a piece of cotton, of the size of a napkin, fastened round their waists, to cover what modesty teaches them to conceal: but the women of the same rank have five or six cloths round the waist, the longest of which covers half the leg, and the others which are over it, are each shorter than the other.

The king's wives, and those of the grandees, are, like all the others, naked from the girdle upwards; and from the girdle downwards, have two or three coverings of cotton and silk, the longest of which reaches to the ankles, and the others are a little

shorter. They are very large, and form a roll about the hips, that makes them seem as if they wore a hoop-petticoat. They are adorned with necklaces, and with strings of pearls, gold and coral, from the elbow, and wear on their heads a cap of plaited and coloured straw, which is very light, and resembles the pope's tiara.

These people are remarkable for their civility to strangers, and the extraordinary respect they show each other. If any of them goes to visit a superior, or meets him by chance, he immediately falls on his knees, and three times kisses the earth, and, clapping his hands, wishes him a good day, or good night, which the superior returns with only clapping his hands, and returning the wish. The same marks of respect are paid by the younger to the elder brother; by the children to the father, and by the wives to their husbands, none of whom receive any thing from the other but on the knee, with their hands joined; or, if they speak to them, one hand is always put before the mouth, that their breath may not be offensive. When two persons of equal condition meet, they both fall on their knees, clap their hands, and mutually wish each other a good day; which ceremonies are also nicely observed by their followers and dependants on each side.

But notwithstanding this servile complaisance, they are, next to the Chinese, the most artful thieves in the world; like them, they are extremely addicted to gaming; after having lost their whole substance, they play for their wives and children, and, when they have lost them, stake their own liberty, and thus become slaves to their own countrymen, who sometimes sell them to the Europeans;

and, like the Chinese, they are indefatigably industrious. Besides agriculture, from which the king, and a few great men only are exempted, they spin cotton, weave cloths, make calabashes, wooden vessels, assagays, hard-ware, and several other things, which are done to greater perfection here than on the Gold Coast. While the men are thus employed, the women make a kind of beer, which they carry to market to sell, together with their husband's merchandise.

The meaner sort carry goods from the shore to the king's village, and with a burden of a hundred pounds on their heads, they run a sort of continual trot, so fast, that it is difficult to keep up with them, without any load at all.

Those who are very rich, besides husbandry, in which their wives and slaves are employed under them, drive a very considerable trade, not only in slaves, but in many other commodities.

These slaves are generally prisoners of war, which are sold by the victors, as their booty. When these slaves come to Whydah, they are put in prison all together, and are afterwards brought out into a large plain, to be sold to the Europeans, who, before they purchase them, examine every limb with the greatest care. The invalids and maimed being thown out, the remainder are numbered. In the mean time, a burning-iron, with the arms or name of the companies lies in the fire, and with this iron the English, French and Dutch, brand these poor unhappy wretches, both men and women, to prevent their being exchanged. After this they are returned to their prison, where they are kept at the charge of those who have bought them, on bread and water, till they are ready to be taken on board,

before which, their former masters strip them entirely naked; in which condition they are stowed in the holds of the ships, and carried to America, where they are again sold to the planters in the European colonies. I gladly drop this dreadful commerce, so inconsistent with Christianity, and so dishonourable to human nature.

It is remarkable, that the natives of Whydah are so expert in accounts, that they reckon very considerable sums as quick, and as justly, by the head alone, as we do with the assistance of pen and ink; which makes it very easy to trade with them, and not half so troublesome as it is to deal with other negroes.

A plurality of wives is here carried to a greater length than on the Gold Coast, or, perhaps, in any country in the world; so that if the females do not vastly exceed the males in number, it is evident, that multitudes of the latter must be for ever excluded from marriage. It is said, that private men have often forty or fifty; that their chief captains have three or four hundred, and the king as many thousands. These wives may be considered only as so many slaves; and indeed the greatest part of them are, probably, captives, who happen to please their masters, who, therefore, rather chuse to keep them, than to sell them to the Europeans. On the Gold Coast, it is common for the husband to share with his wife the profits of her prostitution; but here adultery is punished with death; if the person injured be a rich man, the crime is sufficient to plunge his whole family into slavery.

There are several classes among the king's wives. She who has brought forth the first male infant, is at the head of the first. This is the queen, or, as

they term her, the king's great wife. All the others treat her with respect, all in the seraglio are under her command, and she has no superior but the king's mother, whose credit is greater, or less, according to the degree of his majesty's affection for her, or her power of managing him. She is, properly, of no class; she has a separate apartment in the palace, slaves of her own sex to wait upon her, and revenues for her support. When she has great credit with her son, she receives many presents from those who stand in need of her protection; but she is obliged to live in a state of celibacy, and is not allowed to marry again.

If a man accidentally touches any part of the body of one of the king's wives, his head, or at least his liberty, is forfeited; she is defiled, and, being unable to return to the seraglio any more, both are doomed to perpetual slavery. Hence, the king is entirely served by his wives, and no man is permitted to enter the apartment inhabited by them; and when any of them go to work in the field, which they do by hundreds, whenever they see a man, they call out, stand clear; on which he immediately falls on his knees, or flat on the ground, and thus waits for their passing by, without presuming so much as to look at them. The king, on the least disgust, sells eighteen or twenty of them; but this does not lessen their number: for the officers to whom the government of the seraglio is intrusted, supply their places with fresh ladies; and whenever they see a beautiful virgin, they present her to the king, none daring to oppose them; and if a lady happens to please his majesty, he does her the honour to lie with her two or three times, after which she is obliged to pass the remainder of her

life like a nun: which, in this country, is considered by the women as a most dreadful punishment.

Upon the father's death the eldest son inherits not only all his goods and cattle, but his wives, which he keeps and enjoys as his own; excepting only his own mother, for whom he provides a separate apartment, and sufficient subsistence. This custom prevails both among the great and the commonalty.

The kingdom of Whydah is hereditary; the eldest son succeeding his father, unless the great have some extraordinary reasons for excluding him, and placing the crown on the head of one of his brothers, as was the case in the year 1725. The king's eldest son is therefore presumptive heir of the crown; but then he must have been born after the king's accession, for those he had before he ascended the throne are only considered as private persons.

But they have here a custom, that is much more extraordinary, though it is a law never to be violated. The successor is no sooner born, than he is carried by the great men into the province of Zingua, on the frontiers of the kingdom, where he is educated as a private person, without knowing his birth, or having the least knowledge of state affairs. None of the great are allowed to visit or receive visits from him. He is to continue at Zingua under the care of a private man, who, though he is intrusted with the secret of his birth, is not to reveal it to him on pain of death, and is to treat him in the same manner as if he was his own son. Thus, on his ascending the throne, knowing neither the interests nor the maxims of the state, he is obliged to abandon the government to the management of the

great, and their successors; for their posts are hereditary, and the eldest son always succeeds them.

The state of abasement and ignorance, from which the presumptive heir of the crown is thus raised, makes him long sensible of the pleasures of royalty, when he sees himself thus unexpectedly placed on the throne. Indeed that moment is no sooner arrived, than he is no longer considered as a man; he becomes, in an instant, a kind of deity, who is never approached but with the most profound reverence. As soon as a person is arrived at the gate of the hall of audience, he prostrates himself on the earth, and advances, creeping on his hands and knees, until he comes within a certain distance of the throne, and the king allows him to speak by gently clapping his hands. He then utters what he has to say in a low voice, and in a few words, with his face towards the earth. Nobody is exempt from this inconvenient and humbling ceremonial; the greatest lords in the kingdom are subject to it, as well as the others, and none but the chief captain of the seraglio, and the high-priest, can enter the palace without leave; but if they speak to the king, they, as well as the others, are obliged to do it in the above posture.

When one of the great men would speak to the king, and has obtained his permission, he goes to the palace, attended by all his men in arms, and with drums, trumpets and flutes. When he arrives at the gate of the hall of audience, his men make a general discharge of their muskets, the drums, flutes and trumpets strike up, and all the men shout aloud. In this manner he enters into the first court, and there strips off all his clothes, and hides his nakedness with herbs put round his waist; he also

takes off his bracelets, necklaces and rings, and, in general, all his jewels. In this condition he proceeds to the hall of audience, where he prostrates himself, advances creeping to the front of the throne, speaks with his face towards the earth, and, when his audience is ended, retires, creeping backward, without changing the posture he took in entering. On his rejoining his men, who wait for him in the court, he dresses and puts on his ornaments; and the king is informed of his departure by the firing of guns, the sound of the instruments of music, and the loud cries of joy uttered by his people.

The king never comes to the hall of audience but when the directors of the companies, or his great men, have affairs to communicate to him, and are to receive his orders, or when he would administer justice to his subjects. He passes the rest of his time in his seraglio, accompanied by his women, six of whom stay with him; these are magnificently adorned, and kneel before him, with their heads almost touching the floor. They entertain him, they endeavour to divert him, they dress him, and wait upon him at the table, and use every art to render themselves beloved. When he would be alone with one of his wives, he touches her slightly, and gently claps his hands: immediately the five others retire, and having shut the door of the room where the king remains with their companion, wait at the outside until the happy woman leaves it. Then six others take the places of the former, and thus they relieve each other.

The king's palace is now plentifully provided with European furniture, and the great men and rich merchants endeavour to furnish their houses in the same manner. They have magnificent beds,

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The punishment of Adultery with one of the Kings Wives.

Dublin Published by J. Christie, 17, Rose Lane

easy chairs, canopies, looking-glasses, and every thing fit to adorn a house in that climate. There are here cooks instructed by those of France, so that when an entertainment is given to an European, he finds the tables of the negro lords served with as many delicacies as those of Europe. Wine is brought them from Spain, the Canaries, Madeira and France; they are also supplied with brandy, sweetmeats, tea, coffee and chocolate; and their tables show no remains of their ancient simplicity. They are covered with fine linen, and they have vessels of silver, and services of China. But this politeness is confined to the great and the wealthy, the common people preserving their ancient manner.

Notwithstanding the servility with which the king is treated by his subjects, when the directors of companies, or the captains, wait upon him, he receives them in the hall of audience, causes easy chairs to be brought them, and even drinks and smokes with them.

We have already observed, that the people are extremely jealous, and that adultery is punished with death: but if a man is surprised with one of the king's wives, nothing can save them; the king himself pronounces judgment against them on the spot. The officers of the palace instantly cause two pits to be dug, six or seven feet long, four broad, and five deep, so near together that the criminals may see and speak to each other. In one of these pits a post is fixed, to which the woman is fastened, with her hands tied behind her. Two wooden forks are fixed at the end of the other pit, and the man being stripped naked, is fastened to a great iron bar, like a spit, with iron chains, in such a manner that he cannot move. The king's wives then bring

faggots, which they put into the pit, and before they are lighted, the spit, to which the man is fastened, is put upon the two forks, and fire is put to the wood in such a manner, that only the extremity of the flames can reach his body. He is thus left to burn by a slow fire; a cruel punishment, that would last for a long time, had they not the charity to turn him with his face downwards, in which situation he is soon stifled by the smoke. When he no longer gives any sign of life, they undo the chains, and letting him fall into the pit, cover him with earth.

The man being dead, about fifty or sixty of the king's wives, escorted by a party of musketeers, and accompanied with drums and flutes, come from the palace, with each a large earthen pot of scalding water on her head, which they pour, one after another, on the head of the poor wretch who is tied to the post, and afterwards throw the pots on her head with all their force. Dead or not, all the water, and all the pots that come from the palace, are thrown on the body of this unhappy woman; after which, whether she be still alive or dead, they cut the cords that fasten her to the post, pull that up, and bury her in the pit, under a heap of earth and stones.

When the wife of a great man is taken in adultery, he may either sell her to the Europeans, or put her to death: if he chooses the latter, he causes her head to be cut off, or has her strangled by the public executioner, and is acquitted by informing the king of what he has done, and paying the executioner's fee. But as he has no power over the man who has dishonoured him, unless he catches him in the very act, in which case he kills them both, he is obliged to demand justice of the king, who never fails to condemn the guilty to suffer death.

This severity is only inflicted with respect to married women. The unmarried are not subject to it, and a man runs no danger in being caught with one of them: for nobody has any fault to find with her, because she is supposed to be her own mistress. It is so far from being infamous for her to have children before marriage, that she is sure this will cause her to be sooner married; because it is a proof of her fruitfulness, which is a very important consideration in a country where the fathers consider children, especially the males, as the greatest riches, and the support of their families: and it must be observed, that they never sell their own children for slaves.

When the king of Whydah is dead, the queen, or great wife of the deceased, lets the grandees know it, who are obliged to keep his death secret for three months, during which they assemble, in order to consult whether the king's eldest son be worthy to ascend the throne. This term being expired, the king's death is made public, on which every thing falls into confusion: law, policy, justice, seem to have expired with the king, and the most dreadful disorders are committed: but this state of confusion lasts only five days, during which the prince is sought for who is to fill the throne, and is put in possession of the palace. A number of great guns are now fired, to inform the people that they have a king, and immediately tranquillity and good order are restored; the markets are open, and every body applies to business.

It being customary to pull down the palace in which the king dies, within three months after his death another is built, to which the new king is brought, with all the wives belonging to his father,

which now become his. None but the mother of the deceased, and that of the reigning king, are exempt from this law.

The new king immediately orders the funeral of the late monarch, by causing five cannon to be fired at break of day, five at noon, and five at sun-set. The noise of the last is followed by dreadful cries and howlings, which resound throughout the whole palace. The high-priest, who superintends the funeral, causes a pit to be dug, fifteen feet square and five deep, in the middle of which they hollow out a vault, eight feet square, in the center of which the king's body is placed with great ceremony. The high-priest then chooses eight of the favourite wives of the deceased, to go and serve him in the other world. Being dressed in their richest apparel, and loaded with provisions, which they are to carry to the late king, they are conducted to the vault, in which they are shut up alive, and left there to perish: but their death is speedy, being soon covered with earth.

After the death of these women, they bring the men, who are also to go and serve the late king, the number of whom is not fixed, it depending on the will of the present monarch and the high-priest. As it is not known on whom the lot will fall, his late majesty's domestics endeavour to fly, or hide themselves, and do not appear till four or five days after the ceremony is over. They are then reproached with having eaten the king's bread while he was living, and with receiving an infinite number of favours from him, and yet wanting the gratitude to accompany him into the other world. To this they usually reply, that the thoughts of death are dreadful, and that being of an age capable

of enjoying the pleasures of life, they could not think of quitting it so soon. With such excuses they obtain pardon, and are entered into the service of the new king, promising that if he happens to die, they will be more faithful to him.

Among all the officers or domestics of the king, who must infallibly follow him to the other world, his favourite is the principal. The person who is honoured with this title, has no particular office in the palace: he is not even permitted to enter it: when he has any favour to ask, he addresses himself to the high priest, who makes known his requests to the prince, who always grants them immediately. He has a right to take out of the market whatever pleases him. He is dressed in a long robe, with large sleeves, and wears a hood; it may be of white linen, silk, or Indian stuff, adorned with flowers; and when he appears in public, he holds a cane in his hand. He is treated with great respect, and exempted from the payment of all taxes. He lives a happy life, but it ends with that of the king; for nothing can dispense with his accompanying his master into the other world, and he is the first who loses his head, after the king's favourites are smothered in the cave. All the other men, who were destined to serve the late king, have also their heads cut off; and, according to the high priest's order, their bodies are laid down, or placed sitting, with their heads beside them, and buried about the cave of the king.

When all the bodies are covered up, they raise above them a great heap of earth, which terminates in a pyramid, at the top of which they place the arms which he was accustomed to use, and surround them with a number of fetishes, or little earthen

figures, that are the tutelar deities, to guard them.

Those would be very much to blame, who should accuse the negroes of Whydah of having no religion: they practise circumcision, but this does not here seem to be a religious rite; for they know no better reason for it, than its being practised by their fathers and grandfathers, who learned it from their ancestors; and that they ought, therefore, to follow their example.

The most sensible men of Whydah have a confused idea of the existence, and unity of God, whom they suppose to be in heaven; and say, that he rewards the good and punishes the wicked, and that it is he who makes the thunder roll in the sky: but imagining, that it would be presumption in them to address their petitions to him, they have inferior deities; and, besides the fetishes, which they have in common with the negroes on the Gold Coast, they have four principal objects of religious worship; the serpent, which holds the first rank; the trees, which are of the second class; the sea, which is only in the third rank; and Agoya, who is the god of counsels.

The worship of the serpent is accounted for in the following manner: the people of Whydah being ready to give battle to the king of Ardrah, a neighbouring nation, a great serpent came from the enemy's army, to surrender itself to that of Whydah, and appeared so gentle, that, far from biting, it fawned upon every body; which the high priest observing, ventured to take it in his hands, and to hold it up on high, to show it to the whole army; who, being astonished at the prodigy, prostrated themselves before the harmless animal, and then fell upon the enemy with such courage, that they gained

a complete victory. This the soldiers attributed to the serpent. They carried it away with them, built a house for it, brought it provisions, and, in a little time, the new god eclipsed all the others, even the fetishes, which were the first, and most ancient gods of the country; and its worship has increased in proportion to the imaginary favours they supposed they had received from it; thus, it did not long remain in the first house they had built for it; they erected a sumptuous one, with many courts, and spacious lodgings. They appointed it a high priest, and an entire order of marabouts to serve it. But this was not all, they dedicated to it the most beautiful women, and that it never might want servants, chose new ones every year.

It is remarkable, that the most sensible negroes very gravely assert, that the serpent they now worship is really that which came to their ancestors, and gave them the celebrated victory, which delivered them from the oppressions of the king of Ardrah. The posterity of this serpent have multiplied extremely, and have not degenerated from the good qualities of their father. They do no injury to any one; but suffer the people to place them in their bosoms, to put them about their necks, and into their beds. The only resentment they show is against the venomous serpents, which they always endeavour to destroy: and there is no danger of mistaking one for the other. These last are all black, and resemble vipers; they are four yards long, and an inch and a half in diameter; but the beneficent serpent is not, commonly, above seven feet and a half in length, but it is of the thickness of a man's leg. It has a large, round head, and a pointed tail. Its skin is very beautiful, it being of

a whitish colour, marked in waves, very agreeably, with yellow, blue and brown.

The people esteem themselves happy, when one of these honours their house with its presence: they give it a bed, and, if it be a female with young, they make her a little house, to which she retires to bring them forth; and when she, or her young, want food, they fetch it them, till they are big enough to take care of themselves; the person that should kill one of them, would suffer a cruel death.

Every body knows that serpents, or snakes, multiply extremely, and that they live for a long time: one would, therefore, imagine, that the earth would be covered with them: but the black serpents give them no quarter, and, without respect to their divinity, kill and eat them: the swine do the same, and this diminishes their number; but it always costs the life of those animals, when they are caught in the fact; nothing can hinder the hog from being immediately put to death; the people have no respect to those to whom they belong; for though they are the king's, they are killed on the spot, and their flesh belongs to those who slaughter them.

The serpent of Whydah, from which all the others of the same species are said to be descended, is worshipped in his house, or temple, upon every occasion: therefore, the offerings and sacrifices made to him, are not confined to bulls and rams, to loaves of bread, fruit, or a few gold rings. The high priest often prescribes a considerable quantity of valuable merchandize, barrels of bougies,* powder, brandy, hecatombs of bulls, sheep, fowl, and,

* These are the same with the shells called, cowries; vulgarly termed blackmoor's teeth, which are brought from the Maldiva islands, and, on the coast of Guinea, pass for small money.

sometimes, even human sacrifices are offered to his honour. All this depends on the fancy and avarice of the priest.

The marabouts, or priests of the grand serpent, are of one family, of which the high priest, who is one of the grandees, is chief. All the other marabouts receive his orders, and pay obedience to him. But besides the men and women of this family, a number of girls are consecrated to the serpent, which procures them universal respect, and confers upon them many extraordinary privileges, one of which is, a right to tyrannize over their husbands, when they can find a man such a fool as to marry one of them.

But to proceed to the other deities: Agaya, or the god of counsels, is consulted by the people before they undertake any thing. This god is a paltry little idol, of black earth, which rather resembles a mishapen monster, than any thing else. It is represented seated, or crouching, on a kind of pedestal of red earth, on which there is a piece of red cloth, adorned with cowries; and he has about his neck a scarlet band, to which hang four cowries. His head is crowned with lizards, serpents, and red feathers. This idol is placed on a table, in the high priest's house, with three calabashes before him, in which are fifteen or twenty balls of earth. Those who would consult him, address themselves to a marabout, tell him the subject that brought them thither, give him the offering designed for the god, and the price of consulting him; after which, the question is determined, by throwing the balls from one calabash into another a certain number of times, when, if there be an odd number in each, the marabout boldly pronounces, that the oracle has declared in his favour, and the man may under-

take the affair on which he has consulted the god.

When the sea is agitated in an extraordinary manner, so that merchandize can neither be embarked, nor brought ashore, they consult the high priest, and, by his advice, sacrifice a bull, or a sheep, on the bank of the sea, suffering the blood to run into the water, and throw a gold ring into the waves, as far as they are able. The ring and blood are lost; but the body of the sacrificed beast belongs to the priest, who causes it to be carried to his house.

It costs less to render the trees favourable. It is commonly the sick that have recourse to them, who make them an offering of millet, maize, or rice, which the marabout places at the foot of the tree to which the sick man pays his devotion.

CHAP. V.

A concise description of the kingdom of Ardrah, on the Slave Coast of Guinea; with the customs and manners of the inhabitants.

THE kingdom of Ardrah is but of small extent on the coast, where the kingdoms of Whydah and Popo are taken out of it. It reaches only twenty-five leagues along the shore; but within land, it extends, from east to west, from the river Volta to that of Benin, which is above a hundred leagues; and it reaches still farther from north to south.

The manners, customs and religion of those people, are, in some respects, the same as those of Whydah, except their worshipping the serpent. On the contrary, they search for the tame and gentle serpents, in order to kill and eat them.

However, the people here offer up neither prayers nor sacrifices. They seem to have no idea of another life, and only dread the accidents that may render this life unhappy. The great marabout appoints for every family, the fetishes they are to honour, in order to secure themselves from these misfortunes. The fetishes of the king and the court are certain black birds, almost like the crows of Europe. With these the gardens of the palace are filled; and they are fed as well, though they are not treated with the same respect, as the serpents of Whydah.

Private persons have for their fetishes, some a mountain, others a tree, a stone, a piece of wood, or any other inanimate substance, which they regard with a kind of respect; but, as we have already observed, offer no prayers to them.

The great marabout has, in every town, a house, to which he invites, by turns, the wives of all the freemen, to learn some religious exercises. They stay there five or six months, and are instructed by old women in a sort of singing and dancing. They make them enter by bands, which succeed each other day and night, in a hall appointed for that purpose, and after having tied small irons and brass plates to their legs and feet, in order that they may make the greater noise, they dance and sing with all their force. This dance consists of stamping and performing all the agitations and motions of the body that are most fatiguing, and most difficult to support. They accompany it with a song, mixed with cries and howling, performed in cadence, and continue this violent exercise till they faint away, when in an instant their old mistresses substitute another set of scholars in the room of those who are

out of breath, who begin the same dance, the same song, and the same cries, to the great disturbance of the neighbourhood.

The sieur D'Elbée, who was there in 1670, observes, that, in the great marabout's house, he saw a figure made to represent the devil, which was of the size of a child of four years of age, and painted white; and he asserting that the devil was black, the marabout gravely replied, that he was mistaken, for he was sure he was very white, for he had seen and spoke to him several times.

The above gentleman found at Assem some negroes, who were christians, and came to ask him for chaplets of beads, and to ask if he would not order mass to be said in his apartment. These, it is probable, had been baptized by the Portuguese, while they were established in the kingdom.

All the men of rank wear two short petticoats, of taffety or other silk, and have silk scarfs, in the form of shoulder-belts. Most of them go with their heads and feet naked; they may, however, wear bonnets or hats, and sandals, except in the king's palace. The men of the common rank are covered, from the girdle to the knees, with a piece of serge, that goes twice round them, the ends wrapping over at the navel. The poor, and those who gain their living by their labour, have only a small piece of cotton cloth, or some grass to cover their nudities, and have the head and feet naked.

The women of rank have petticoats and scarfs like the men; and, as they seldom leave their houses, they commonly wear nothing on their heads and feet. The poor women have short cloths tied about their waists, and have their heads and feet always naked.

The city of Assem, the capital of the kingdom, is surrounded by four walls of earth, which are very high and thick. This earth is red, and forms a substance as firm and even as plaister, though it does not appear to be mixed with lime. Each wall has a large and deep ditch, not on the outside but within it, and over these ditches are wooden bridges.

The palace when Mr. D'Elbée was there, was very large, and composed of many great courts, entirely surrounded with porticos, above which were apartments, that had small windows. In some of these chambers, the floor was covered with large Turkey carpets, and in others with mats. A single easy chair was in each room, and they were likewise furnished with skreens, chests, cabinets, and porcelain brought from China. There was no glass in the windows, but only frames of white linen, and taffety curtains. The gardens were very spacious, and consisted of long vistas of thick trees, to afford a cool and shady retreat.

The king always eats alone, and when he drinks an officer makes a signal with two small rods of iron; in order that all, who are within sight, may turn away and not look at his majesty: for seeing him drink is thought a crime worthy of death. The very officer, who presents the glass, is said to turn his body and head, and to present it backward. This, they say, is done to prevent the effects of sorcery at that moment. He is always served on the knee, and this respect is shown even to the provisions set on his table. Those who happen to be in the way of the officers who carry them, prostrate themselves with their faces to the earth, and dare not raise them up, till the dishes are out of sight.

The commerce of the state consists only in slaves

and provisions: these slaves are of several kinds; some are prisoners of war, others are paid to the state by the neighbouring kingdoms, dependant on that of Ardrah. Some are condemned to be sold for slaves, for having violated the laws of their country. Some are slaves by birth, as are the children of all slaves; and there are others, who, not being able to pay their debts, are sold for the benefit of their creditors. Those who have disobeyed the king's orders, are inevitably condemned to suffer death; and their wives and kindred, to a certain degree, become slaves to the king, who sells them to whom he pleases.

The common people can neither read nor write; they therefore, in buying and selling, make use of cords tied in knots, each of which has a particular signification. These knots are in use among many of the savages of America. But the great understand the Portuguese tongue, which they read and write very well.

CHAP. VI.

Of the kingdom of Great Benin. A description of the city of Benin, and of the king's palace; with the religion, customs and manners of the inhabitants.

ABOUT fifty miles east of Ardrah are situated the cape and river of Formosa, otherwise called Benin, from the kingdom of Great Benin on its banks. The country by the side of this river is very unhealthful, and pestered with moschetoes, which are very troublesome to the Europeans, who have had factories in three villages up the river.

The natives seem very civil to each other; and,

at the same time, are prudent and reserved, especially in the management of their trade, always pretending to be poorer than they really are, in order to escape the rapacity of their governors.

The habit of the negroes is neater and more ornamental than that of the negroes on the Gold Coast. The rich wear a white calico or cotton cloth, about a yard long, and half a yard broad, which serves them for drawers. Over this they wear a finer white cotton dress, which is commonly sixteen or twenty yards long, this is wrapped about them: over this is a scarf, about a yard long, and two spans broad, the end of which is adorned with fringe or lace. In these clothes they appear abroad; but at home they wear a coarse cloth about their waists, instead of drawers; and above all a great painted cloth, of the manufacture of the country, which they wear like a cloak. The meaner sort are dressed in the same manner, only the stuff they wear is coarser.

The wives of the great lords wear fine calico cloths round their waists, handsomely chequered with several colours. The upper part of the body is covered with a beautiful cloth, about a yard long. Their necks are adorned with necklaces of coral, very agreeably disposed; their arms are dressed up with bright copper or iron bracelets; as are also the legs of some of them; and their fingers are as thick crowded with copper rings as they can possibly wear them. The meaner sort differ from the rich only in the goodness of their clothes.

Almost all the children go naked; the boys till they are ten or twelve years old, and the girls till nature discovers their maturity: till then they wear only strings of coral twisted about their middles, which are not sufficient to hide their nudities.

The men let their hair grow in its natural form, except buckling it in two or three places, in order to hang a great coral to it; but the women's hair is artfully turned up into great and small buckles, and divided at the crown of the head like a cock's comb inverted, by which means the small curls are placed in exact order. Some divide their hair into twenty plaits and curls.

The king is an absolute monarch, his will being a law. Next to him are three great lords, to whom all must address themselves, who want to apply to his majesty; but as they are sure to inform him only of what they themselves please, the whole administration of the government depends on them. Next to these are the Are de Roe, or street kings, some of whom preside over the commonalty, others over the slaves; some over military affairs, and others over the affairs relating to the cattle, and the fruits of the earth, &c.

From these Are de Roes are chosen the viceroys and governors of the countries subject to the king, who are recommended by the three great lords, and are responsible to them. The king presents each of them a string of coral, as a mark of their honour: but this string they are obliged to wear about their necks, without ever daring to put it off on any account whatsoever; and if they are so unhappy as to lose it, or carelessly suffer it to be stolen, they are certainly condemned to die. The king keeps these corals, which are factitious, in his own possession; and the counterfeiting, or having any of them, without his grant, is punished with death. They are made of a sort of pale red earth or stone, and are so well glazed, that they look like speckled marble.

The king has a great revenue, for his territories

are very large. He keeps his court in the city of Benin, whence the river and the whole kingdom derives its name. This city is of great extent, and the streets are very long and broad, and besides are kept very clean and neat, every woman cleaning her own door. Formerly it was closely built, and in a manner overstocked with inhabitants, but half the houses are now in ruins. Those that are still standing are large, and tolerably handsome, but are built with clay walls, there not being a stone in the whole country as big as a man's fist. They are covered at the top with reeds, straws or leaves. Markets are kept every day in the streets, either of corn, cotton, elephants teeth, or European wares; but the inhabitants are all natives, foreigners being not permitted to live there.

The palace, which forms a principal part of the city, is built upon a large plain, and has no houses joining to it. The first place you come to is a very long gallery, if it may be called by that name, sustained by fifty-eight strong planks, about twelve feet high, instead of pillars; these are neither sawed nor plained, but only hacked out. On passing this gallery, you come to a mud wall, that has three gates, at each corner one, and one in the middle; this last is adorned on the top with a wooden turret, about sixty or seventy feet high, ornamented on the top with a large copper snake, well cast. Entering one of these gates, you come into a large square, almost a quarter of a mile over, and inclosed by a low wall, at the opposite side of which you come to another kind of gallery, which has a gate at each end; and passing through one of them, a third gallery appears, differing from the former only in the planks which support it, that have some

little resemblance to human figures, but wretchedly executed. Going through a gate of this gallery, you enter another greater square, and a fourth gallery, beyond which is the king's dwelling-house, where is another brazen snake. The first apartment is the king's audience-chamber, where he sits on an ivory couch, under a canopy of Indian silk; this room is adorned with seven elephant's teeth, made perfectly clean, and placed on ivory pedestals.

As to the religion of the inhabitants of Benin, they ascribe to God the attributes of omnipresence, omniscience and invisibility, and say that he governs all things by his providence; but, like the other negroes on this coast, they offer up their prayers to things consecrated for that purpose, as elephant's teeth, and the like; and yet they think it absurd to make any corporeal representation of the Deity. They make daily offerings, of a few boiled yams, mixed with oil, which they lay before their subordinate deities; and sometimes they offer a cock; but then the idol has only the blood, because they like the flesh themselves. They are said to observe a kind of sabbath every fifth day, on which the great sacrifice cows, sheep and goats, while the commonalty kill dogs, cats and chickens; and of whatever is killed, large portions are distributed to the necessitous, in order to enable them to celebrate this festival. They have a great feast in May, called the coral feast, which is the only time when the king appears publicly. On this occasion, he comes magnificently dressed to the second square of the palace, where he is seated under a fine canopy, his wives and great officers placing themselves around him. Soon after they begin a procession, and the king rises in order to offer

sacrifices, during which he is saluted with the loud acclamations of the people. In about a quarter of an hour the king returns to the palace, where he stays about two hours, in order to give the people time to perform their devotions; which being done, he returns home. The remainder of the day is spent in feasting, and the king causes all sorts of provisions to be distributed to all in common, and the great follow his example: so that on that day nothing is seen throughout the whole city, but all possible marks of rejoicing. The reason of this festival is unknown. One day in the year they have likewise an expensive festival in honour of their deceased ancestors.

The men marry as many women as their circumstances will allow them to keep; they have scarce any marriage ceremonies among either rich or poor, except that the first treat the bride's friends more splendidly than the others. They are very jealous of their wives with their own countrymen, but place greater confidence in the Europeans; for they suffer the latter freely to converse with them, but no negro is allowed near the women's apartments. All the difference between the wives of the great and those of the meaner sort is, that the former are always shut up very close, while the latter go every where.

Adultery is here punished different ways: if one of the commonalty surprises his wife in the fact, he may lawfully seize all the effects of the paramour, which he may immediately apply to his own use; while he punishes his wife with a cudgel, and then turns her out of doors, to seek her fortune. The rich revenge themselves the same way; but the women's relations, to avoid the scandal that might

fall upon the family, reconcile the injured husband by giving him a good sum of money, to induce him to restore her again to favour. But if the governors surprise a person debauching their wives, they kill both on the spot, and then throw out their dead bodies, that they may become a prey to the wild beasts.

If a woman bears two children at a birth, it is believed to be a good omen, and the king is immediately informed of it, who causes the public joy to be expressed by all sorts of music. This is the case in all the territories of Benin, except at Arebo, where both the woman and the twins are cruelly sacrificed to a certain demon, which they suppose inhabits a wood near the town. But if the man happens to have an extraordinary affection for his wife, he generally buys a female slave, and sacrifices her in her stead.

When the child is seven days old, the parents make a small feast, imagining that the infant is past its greatest danger; and in order to prevent evil spirits doing it any mischief, they strew all the ways with provisions ready dressed, in order to appease them.

Eight or fourteen days after the birth of their children, both males and females are circumcised; besides they make small incisions all over the bodies of the infants, in a sort of regular manner, expressing some figures; and, notwithstanding the cruelty of thus torturing the poor innocents, this custom is universally observed by the inhabitants of Benin.

If they fall sick they have immediate recourse to the priest, who here, as well as on the Gold Coast, acts as physician. If his remedies prove ineffectual, he has recourse to sacrifices, and if the patient recovers is much esteemed. But the priests here are

generally poor, because on common occasions each person offers his own sacrifice, and performs the service of his idols without troubling them.

The cattle and productions of the country are much the same as in other parts of Guinea; it contains great number of elephants, lions and tigers.

When a person dies the corpse is washed and cleaned; and if a native of Benin happens to die at a very distant place, the body is perfectly dried up over a gentle fire, and put into a coffin, the planks of which are closely joined with glue, and brought the first opportunity to that city, in order to be buried. The nearest relations, wives and slaves, go into mourning for the deceased; some shave their beards, others half their heads. The public mourning commonly lasts fourteen days. Their lamentations and cries keep time to several musical instruments, with large intermediate stops, during which they drink very plentifully. After the funeral is over, each person retires to his own house, and the nearest relations, who continue in mourning, in this manner bewail the dead during several months.

Their musical instruments chiefly consist of large and small drums, not unlike those of the Gold Coast; they have besides a sort of iron bells on which they play, and calabashes hung round with cowries that serve them instead of castanets, all which together afford a very disagreeable and jarring sound. Besides these they have a kind of harp, strung with six or eight extended reeds, upon which they play with much art, at the same time they sing and dance in a very agreeable manner.

They divide time into years, months, weeks and days, and reckon fourteen months in the year. They are entirely ignorant of the art of war; and it is with

the greatest reluctance they are brought to face an enemy. Their weapons are a sort of hangers, small poignards, assagays, and poisoned arrows. They have light shields, made of small bamboos, but as they cannot ward off a forcible blow, they are of little service.

They are well skilled in making several sorts of dyes, as green, blue, red, yellow and black. They spin cotton, and weave cotton cloths in such quantities, that many thousand pieces are exported every year. Besides weaving they have few mechanical arts, their other workmen being mostly smiths, carpenters and leather-dressers; but their workmanship is so clumsy, that an ingenious boy, who had been but a month or two learning in Europe, would excel them.

If possessed of wealth, the people live well; their common diet being beef, mutton and chickens, with yams for bread, which, after they have boiled they beat very fine, in order to make cakes of it. The meaner sort are content with smoked or dried fish; their bread is also yams, bananas and beans, and their drink, water and pardon-wine.

The king, the great lords, and every governor, who is but indifferently rich, maintain several poor people at their residences; employing those who are fit for any work, and charitably supporting those incapable of labour without working. They show their liberality, by mutual presents of all sorts of goods, which they send to each other; and likewise show their hospitality, by giving the Europeans prodigious quantities of refreshing provisions.

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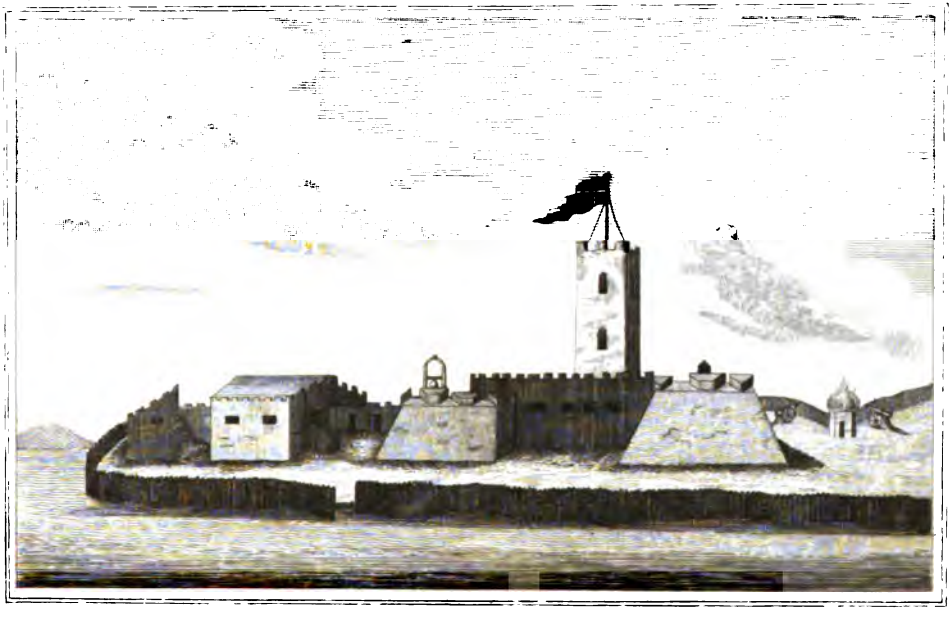

The north prospect of James's Fort on the River Gambia.

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TRAVELS IN THE INTERIOR OF AFRICA,

BY FRANCIS MOORE.

CHAP. I.

The author's arrival at James's-fort, in the river Gambia. A particular account of the Mundingoes, the African Portuguese, the Jolloiffs, Pholeys, and Floops, who inhabit the countries near the river Gambia.

I LEFT England in July 1730, on my being appointed a writer in the service of the Royal African company, and on the 9th of November came to an anchor in the mouth of the Gambia. As we sailed up that river near the shore, the country appeared very beautiful, being for the most part woody; and between the woods were pleasant green rice grounds, which, after the rice is cut, are stocked with cattle. On the 11th we landed at James's island, which is situated in the middle of the river, that is here at least seven miles broad. This island lies about ten leagues from the river's mouth, and is about three quarters of a mile in circumference. Upon it is a square stone fort, regularly built, with four bastions; and upon each are seven guns well mounted, that command the river all round; besides, under the walls of the fort facing the sea, are two round batteries, on each of which are four large cannon, and between these are nine small guns, mounted for salutes. There are also several factories upon the river, settled for convenience of trade; but they are

all under the direction of the governor, and chief merchants.

I had a good apartment given me near the compting-house: I dieted with the rest of the writers, at what was called the second table; and we had fresh provisions in plenty, there being a beast killed every other day; fowls were brought daily by the natives to sell to the governor, and he allowed every person, who did not care for beef, to have them at a very easy rate. Our table, as well as that of the governor's, was almost every day supplied with greens from the company's garden at Gillyfree, for which we paid nothing. Flour we were well supplied with by the company; and, having a baker on the island, we had very good bread. Oysters we had when we pleased, for at low-water we could get them at the north-north-west point of the island. We had wine and brandy at a moderate price, and when the governor had any quantity of beer, we had a pretty good share of it. In short, we wanted for nothing that was necessary in regard to diet; but every one who come there ought to bring bedding, clothes and chests. As soon as a person arrives, it is usual to agree with some woman at Gillyfree, on the opposite continent, to wash their linen, which they do by the month, with good soap of their own making.

On the 16th, Mr. John Hamilton, my shipmate, was ordered up to manage the factory at Tancrowall, settled there chiefly for bees'-wax. This town is divided into two parts, one for the Portuguese, and the other for the Mundingoes. The former live in large square houses, the latter in round huts, made of a fat binding clay, which soon hardens: they are about twenty feet diameter, and eight feet

high, with a roof like that of a bee-hive, made either of straw or palmetto-leaves, so well fitted together, that the rain cannot penetrate, nor the heat of the sun strike through them. Tancrowall is the residence of a priest, annually sent over from St. Jago, one of the Cape de Verd islands, who has a church here, in which, during the priest's stay, mass is said almost every day. Here are many of the descendants of the Portuguese, who send canoes up the river to trade, once or twice a year; by which means they have made this town a place of great resort, and the richest in the whole river. It is about half a mile in length, and pleasantly situated by the water-side, with a woody hill behind it.

A night or two after, I supped on oysters that grew upon trees: this being somewhat remarkable, it may be thought worthy of an explanation. Down the river, where the water is salt, and near the sea, the river is bounded with trees called mangroves, whose leaves being long and heavy, weigh the boughs into the water: to these leaves the young oysters fasten in great quantities, where they grow till they are very large, and then you cannot separate them from the tree, but are obliged to cut off the boughs, with the oysters hanging on them, resembling ropes of onions.

On the 20th, I went to St. Domingo on the main land, which was the first time of my landing upon the continent of Africa. I walked from St. Domingo to Gillyfree, which is about a mile and a half, all the way through grass, eight or nine feet high. By the way we saw a great number of lizards, some of which have heads as yellow as gold. St. Domingo lies on the north side of the river, directly opposite to James's island, and consists only of a few

round huts belonging to the company, in which some of their castle slaves live; who cut wood for the use of the fort, take care of a well, and fill the casks, daily brought over from the fort for that purpose.

On the 22d of February, one of the kings of Fonia came to the fort, and, on his landing, was saluted with five guns. He came to see the governor, or rather, to ask for some powder and ball, in order to enable him to defend himself against some people with whom he was at war: he was a young man, very black, tall, and well set; was dressed in a pair of short, yellow, cotton-cloth breeches, and wore on his back a garment of the same cloth, made like a surplice: he had on his head a very large cap, to which was fastened part of a goat's tail, which is a customary ornament with the great men of this river; but he had no shoes nor stockings. He, and his retinue, came in a large canoe, holding about sixteen people, all armed with guns and cutlasses. With him came two or three women, and the same number of Mundingo drums, which are about a yard long, and a foot, or twenty inches diameter at the top, but less at the bottom; made out of a solid piece of wood, and covered only, at the widest end, with the skin of a kid. They beat upon them with their left hand, using only one drumstick; and the women will dance very briskly to the sound. They staid at the fort all night, and then returned home, having nine guns fired at their going off.

It may here be proper to observe, that there are many different kingdoms on the banks of the Gambia, inhabited by several races of people; as Mundingoes, Jolloiffs, Pholeys, Floops and Portuguese.

The most numerous are called Mundingoes, as is likewise the country they inhabit: these are generally of a black colour, and well set. When this country was conquered by the Portuguese, about the year 1420, some of that nation settled in it, who have cohabited with these Mundingoes, till they are now very near as black as they; but as they still retain a sort of bastard Portuguese language, called Creole, and as they christen and marry by the help of a priest, annually sent thither from St. Jago, one of the Cape de Verd islands, they still esteem themselves Portuguese Christians, as much as if they were actually natives of Portugal; and nothing angers them more than to call them negroes, that being a term they use only for slaves.

On the north side of the river Gambia, and from thence in-land, are a people called, Jolloiffs, whose country extends even to the river Senegal. These people are much blacker, and handsomer, than the Mundingoes; for they have not the broad noses, and thick lips, peculiar to the Mundingoes and Floops.

In every kingdom and country, on each side of the river, are people of a tawny colour, called Pholeys, who resemble the Arabs, whose language most of them speak, for it is taught in their schools; and the koran, which is also their law, is in that language. They are more generally learned in the Arabic, than the people of Europe are in Latin; for they can, most of them, speak it, though they have a vulgar tongue, called Pholey. They live in hoards, or clans, build towns, and are not subject to any kings of the country, though they live in their territories; for if they are used ill in one nation, they break up their towns, and remove to ano-

ther. They have chiefs of their own, who rule with such moderation, that every act of government seems rather an act of the people, than of one man. This form of government is easily administered, because the people are of a good and quiet disposition, and so well instructed in what is just and right, that a man who does ill is the abomination of all.

In these countries, the natives are not avaricious of lands: they desire no more than what they use; and, as they do not plough with horses or cattle, they can use but very little. Hence, the kings are willing to allow the Pholeys to cultivate the land, and live in their dominions. They plant tobacco near their houses, and, all round their towns, they plant cotton; beyond that are their corn fields, of which they raise the four kinds usually produced all over this country: that is, maize, or Indian corn, rice, and the larger, and lesser Guinea corn. In Gambia is no wheat, barley, rye, oats, nor any other European grain; but they have a kind of pulse, between the kidney-bean and pea, and also potatoes and yams. The Indian corn they set in holes, about four feet distance from each other, so that it grows up like hops, and shoots about eight or ten feet high, in large canes, with the ears growing out of the sides. The rice, which is esteemed their choicest food, they set in rills, as we do pease; it grows in wet grounds, and the ears resemble those of oats. The largest Guinea corn is round, and about the size of the smallest peas; they sow it as we do wheat and barley: it grows to nine or ten feet high, upon a small reed, and the grain is in a large tuft, at the top. The lesser Guinea corn, called by the Portuguese, mansaroke, is sowed by hand, and shoots to the same height, on a large

reed, on the top of which the corn grows, on a head like a bulrush: the grain is very small, and like canary-seed, only larger.

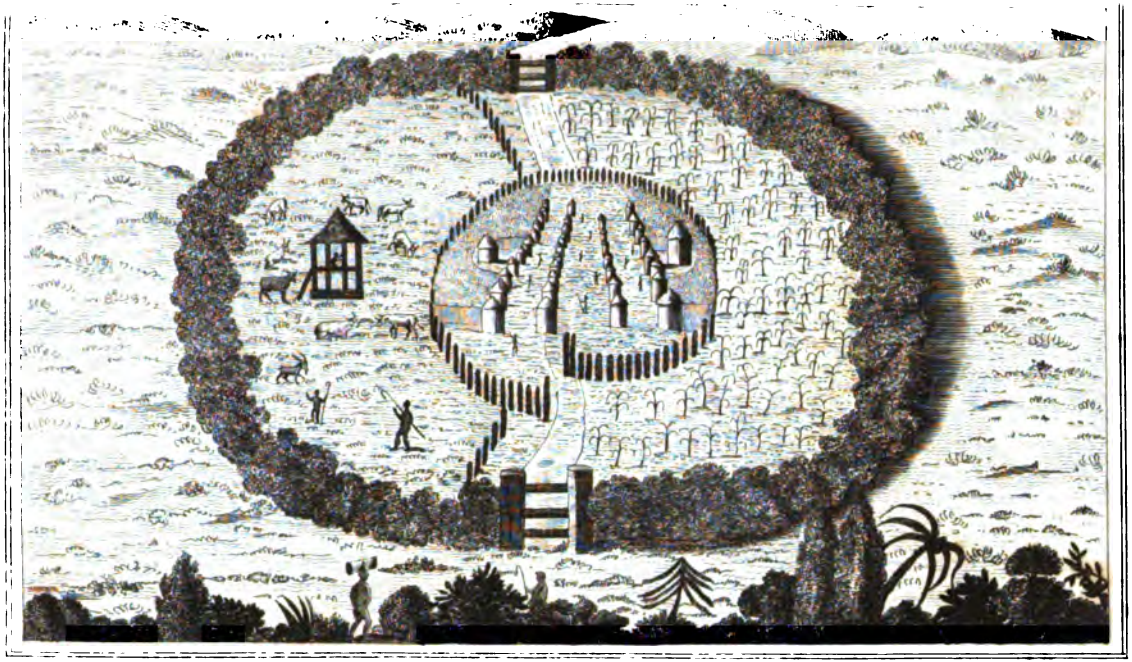
The natives make no bread, but thicken liquids with the flour of the different grains. The maize they mostly use when green, parching it in the ear, when it eats like green peas. Their rice they boil in the same manner as is practised by the Turks; and make flower of the Guinea corn and mansaroke, as they also sometimes do of the two former species, by beating it in wooden mortars. The natives never bake cakes, or bread, for themselves, but those of their women, who live among the Europeans, learn to do both.

The Pholeys are the greatest planters in the country, though they are strangers in it. They are very industrious and frugal, and raise much more corn and cotton than they consume, which they sell at reasonable rates; and are so remarkable for their hospitality, that the natives esteem it a blessing to have a Pholey town in their neighbourhood: besides, their behaviour has gained them such reputation, that it is esteemed infamous for any one to treat them in an inhospitable manner. Though their humanity extends to all, they are doubly kind to people of their own race; and if they know of any one of their body being made a slave, they all unite to redeem him. As they have plenty of food, they never suffer any of their own people to want; but support the old, the blind, and the lame, equally with the others. They are seldom angry, and I never heard them abuse each other; yet this mildness does not proceed from want of courage; for they are as brave as any people in Africa, and are very expert in the use of their arms, which are the

assagay, short cutlasses, bows and arrows, and even guns upon occasion. They commonly settle near some Mundingo town; there being scarce any one of note, especially up the river, that has not a Pholey town near it. They are strict Mahometans; and scarcely any of them will drink brandy, or any thing stronger than sugar and water.

They breed cattle, and are very dexterous at managing them, so that the Mundingoes leave theirs to their care. The whole herd belonging to a town feed all day in the savannahs, and after the crop is off, in the rice-grounds. They have a place without each town for the cattle, in the middle of which they raise a stage, about eight feet high from the ground, and eight or ten feet wide: to this is a ladder, and over it a thatch roof, with the sides all open. Round this stage they fix a number of stakes, and every night the cattle are brought up, and each beast tied to a separate stake, with a strong rope made of the bark of trees. The cows are then milked, and four or five men stay on the stage all night with their arms, to guard them from the lions and other wild beasts. Their houses are built in a very regular manner, and placed at a distance from each other, to avoid fire. The plate is a draught of a Pholey town, with their cotton and cattle ground, and most of their towns are built in this manner.

They are likewise great huntsmen, and not only kill lions, tigers, and other wild beasts, but often go twenty or thirty in a company to hunt elephants, whose teeth they sell, and whose flesh they smoke, dry and eat, keeping it several months together. The elephants, they say, generally go one or two hundred in a drove, and do great mischief, by pull-



A View of a Pholey Town & Plantation

Dublin Published by J. Christie 17 Rose Lane

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ing up the trees by the roots, and trampling down the corn: to prevent which, the natives, when they have any suspicion of their coming, make fires all round their corn to keep them out.

The Pholeys are almost the only people who make butter, and of whom cattle can be purchased at some distance up the river. They are very particular in their dress, and never wear any clothes but such as are of white cotton, which they make themselves. They are always very clean, especially the women, who keep their houses exceeding sweet. However, in some things they are superstitious, in particular if they know any body boils the new milk bought from them, they will not, on any consideration, sell that person any more; because, they say, that boiling the milk makes the cows dry.

On the south side of the river, opposite James's-fort, are a tribe of people called Floops: they border on the Mundingoes, who are bitter enemies to them. Their country is of vast extent; each of their towns is fortified with a double row of stakes drove all round them, and filled up with clay: but though they are independent of each other, every government being a distinct republic, they unite so firmly, that the whole force of the Mundingoes cannot get the better of them.

The most general language used in these countries is the Mundingo; if you can speak it, you may travel from the river's mouth up to the country of the Joncoes, or the Merchants; a people so called, from their annually buying a great number of slaves there, and bringing them down to the lower parts of the river, to sell them to the Europeans, though I believe their country cannot be less than six weeks journey from James's-fort.

The next language mostly used here is called the Creole Portuguese, though, I believe, it would be scarcely understood at Lisbon; it is, however, sooner learned by Englishmen than any other language used on the banks of this river, and is always spoken by the linguists or interpreters: these two languages I learned while in the river.

The Arabic is not only spoken by the Pholeys, but by most of the Mahometans in the river, though they are Mundingoes; and, it is observed, that those who can write that language are not only very strict at their devotions three or four times a day, but are so remarkably sober and abstemious in their manner of living, that they would rather die than drink strong liquors, and rather fast than eat any thing that is not killed by one of their own way of thinking. All the Mundingoes pay them great veneration, and if any of them are ill, they apply to one of these Mahometans for a cure; not by inward potions, but only by a note wrote on a small piece of paper, to wear about them; imagining, that while they carry a paper wrote by a holy man, no ill can happen to them, or continue long with them: but the worst of it is, they pay a great price for these papers; by which means the Mahometans, commonly called Busherines, are generally richer, and enjoy greater plenty, than most of the other Mundingoes.

Besides the above languages, there are others peculiar to each kingdom; such is that of the Floops, he Banyoons, the Jolloiffs, and Bumbrongs; the latter is used very high up the river in the Merchants country.

CHAP. II.

A description of Gillyfree, of Vintain, and of Joar; the manners of the inhabitants. The author's voyage up the river; a description of the towns on its banks; remarkable inundation of the Gambia.

ON the 4th of April I went to Gillyfree, which is a large town, a little below James's-fort, inhabited by the Portuguese, Mundingoes, and some Mahometans, who have here a pretty little mosque. The English company have a factory here, pleasantly situated, facing the fort; and also, as I have already observed, some gardens, that supply the fort with greens and fruit. The country round the town affords fine shooting, and, were it not too sandy, it would be pleasant walking. Here are great numbers of plaintain and banana-trees, guavas, orange and lime trees: and among the birds are many pelicans, which are as large as a goose, and much of the same colour: they have a very long bill, and under it is a very large bag. They live upon fish, and therefore are commonly near the rivers.

A native here took me to his house, and showed me a great number of arrows, daubed over with a black mixture, said to be so venomous, that if the arrow did but draw blood it would be mortal, unless the person who made the mixture had a mind to cure it; for the man observed, that there were no poisonous herbs, whose effects might not be prevented by the application of other herbs.

On the 11th a vessel came down the river, commanded by Captain Pyke, a separate trader, from Joar, loaded with slaves, among whom was a per-

son of an elegant figure, named Job Ben Solomon, of the Pholey race, and son to the high-priest of Bundo, in Foota, a place about ten days journey from Gillyfree. This person was travelling on the south side of the Gambia, with a servant, and about twenty or thirty head of cattle, which induced the king of a country a little within the land, to seize not only the cattle, but Job and his man, both of whom he sold for slaves to Captain Pyke. The Pholeys, his humane countrymen, would have redeemed him; but they had the mortification to find that he was carried out of the river, before they had notice of his being a slave; and captain Pyke sailed with him to Maryland. Job, who was a person of extraordinary abilities, and distinguished merit, was not so unhappy as he had reason to expect; but his adventures will be hereafter related, when I shall have occasion to mention his return to this country.

On the 4th of June two Jolloiffs came to James's-island, to sell cotton cloths; these they make very fine, and in large quantities; their pieces are generally twenty-seven yards long, but are never above nine inches broad; but they sow them neatly together, to make them serve for broader cloths. They clean the cotton from the seed by hand, and then spin it with a spindle and distaff, after which they weave it with a shuttle and loom, of very coarse workmanship. In order to dress themselves with these cloths, they make them into pairs, one about three yards long, and a yard and a half wide, to cover their shoulders and body; the other almost of the same width, and but two yards long, to cover them from the waist downwards. This is the clothing of either a man or a woman, the only diffe-

rence being in the manner of wearing them. I have seen a pair of these cloths so fine, and of so bright a dye, as to be worth £1 10s. sterling. Their colours are either blue or yellow, some very lively; the first is dyed with indigo, and the other with the bark of trees.

On the 29th the governor and I set out for Vintain, where we arrived in three hours, though it lies about six leagues from James's-fort. Some part of the way is up the river of the same name. The town belongs to one of the kings of Fonia, and is pleasantly situated on the side of a hill close to the river. It is inhabited both by Portuguese and Mahometans, the latter of whom have a handsome mosque. It is noted for plenty of provisions, great quantities of which are bought by the Floops, who border on it; and the company have a small factory there to buy bees-wax: above the town is fine grass, and some trees, that render its situation very pleasant.

On our coming to the town, the alcaid, and all the principal inhabitants, came to welcome us; and soon after came the prince, in whose dominions the town is situated. The common people were dressed with a cloth round their waists, that reached to their knees, and another over their right shoulder; for the men have commonly one shoulder bare, which the women have not: the clothes of the latter generally reach as low as the small of the legs. They are very proud of their hair; some wear it in tufts or bunches, others cut it in crosses, and others string coral or beads upon it. The men have commonly caps of cotton cloth, some plain, and some adorned with feathers and goat's tails. The women generally wear handkerchiefs tied round their heads, leaving the crown bare, and for want of a handker-

chief, they use a slip of blue or white cotton cloth; a great many of them, especially up the river, wear on the crown of the head a good number of small horse-bells.

Their towns consist of a number of huts built promiscuously together; each hut is generally fourteen or fifteen yards in circumference, built with clay, and covered with long grass, or palmetto-leaves. They generally keep their houses very clean; but the stinking fish, and other things they keep in them, prevent their being very sweet.

The inhabitants are not very particular about their furniture; for the most that any of them have is, a small chest for clothes; a matt, raised upon posts from the ground, to lie on; a jar to hold water; a calabash to drink it with; two or three wooden mortars, in which they pound their corn and rice; a basket which they use as a sieve, and two or three large calabashes, out of which they eat with their hands instead of spoons. They are not very careful of laying up a store against a time of scarcity, but choose rather to sell what they can, as upon occasion they can fast two or three days without eating; but then they are always smoaking tobacco, which is of their own growth. The bowl of their pipes is neatly made, of a reddish coloured clay; but the stems are only a piece of a reed, or a small stick, bored through with a hot iron wire, and some of them are six feet long. After they have bored, they polish them with red leaves till they are very smooth, white and handsome. They fasten the bowl and stem together with a piece of red leather, and sometimes have a fine leather tassel hanging to the middle of the pipe. The merchants, who travel much, carry with them pipes of so large

a size, that the bowls of some of them hold no less than half a pint.

But to proceed: the governor expecting to receive orders for appointing me a factor, sent me on the 28th of August to Joar, to learn the nature of the trade. Joar is situated in the kingdom of Barsally, about three miles from a large town called Cowar, in a fine savannah, surrounded with woods. It is about two miles from the Gambia, and inhabited by a few Portuguese: it consists only of ten houses, besides one belonging to the king of Barsally, and the English factory; but the two last take up as much ground as all the others. About a mile from it is a ledge of high and rocky hills, covered with trees, which, the natives say, run a hundred leagues up the country. In the summer it is pleasant walking on these hills; but the wild beasts being driven thither in the rainy season, by the low ground being covered with water, one cannot walk there without danger. In that season, the frogs, of which there are vast numbers, much larger than those of England, make as much noise in the night as a pack of hounds, and at a distance the sound is not very unlike it. About the above savannah are plenty of deer, buffaloes, wild hogs, partridges, geese, ducks and quails; all which are very good eating, and admired by the natives themselves. It is remarkable, that the partridges here have sometimes two large spurs on one leg. There is here also a remarkable bird, of about the size of a pigeon, which comes abroad at dusk, and has four wings. Here are also cameleons, and great numbers of crocodiles, which the natives kill and eat; they admire both them and their eggs, the latter of which I have frequently seen them eat, when they had

young ones in them as long as my finger. This is one of their greatest delicacies.

While I was here, I saw an ostrich, with a man riding on its back, who was going down to the fort; it was a present to the governor from one of our factors, who bought it at Fatatenda.

Soon after my arrival at Joar, the king of Barsally came thither, attended by three of his brothers, with above one hundred horsemen, and as many foot, and though he had a house in the town, insisted on lying at the factory. Mr. Roberts and Mr. Harrison, who were factors, and I, were all the English there. The king immediately took possession of Mr. Roberts's bed, and then having drank brandy till he was drunk, ordered Mr. Roberts to be held, while he himself took out of his pocket the keys of the store-house, into which he and several of his people went, and took what they pleased: he searched chiefly for brandy, of which there happened to be but one anker; he took that, and having drank till he was dead drunk, was put to bed. This anker lasted him three days; and it was no sooner empty, than he went all over the house to seek for more. At last he entered a room, in which Mr. Harrison lay sick, and seeing there a case that contained six gallons and a half, which belonged to him and me, he ordered Mr. Harrison to get out of bed and open it; he, however, told him with great gravity, that there was nothing in it but some of the company's papers, and that it must not be opened; but the king was too well acquainted with liquor-cases to be so easily deceived; and therefore ordering some of his men to hold Mr. Harrison, he himself took the key out of his breeches pocket. He then opened the chest, took out all the

liquor, and was not sober while it lasted: but he often sent for Mr. Harrison and me to drink with him. At length it being all drank, he talked of going home, on which his people, and even his chief ministers, who were his general, and the keeper of the stores, amused themselves by taking whatever they liked, and had the assurance to open even chests and boxes; this we could not help, for what resistance could three men make against two hundred? What they took amounted to about twenty pound sterling.

Sometimes the king would ride abroad, and take most of his attendants with him: but when he was gone, we were plagued with the company of two of his brothers, who were, if possible, worse than his majesty. Once during his absence, Boomey Haman Benda, one of these princes, laid hold of a mug of water, and pretending to drink, took a mouthful, and then setting the mug on the table, spurted the water in my face. Upon which, considering that if I suffered such insolence to pass unresented, it would render me liable to be continually insulted, I took the remainder of the water, and threw it into his breeches. Upon this he pulled out a knife, and endeavoured to stab me, but was prevented by his favourite attendant, who held his arm, and soon after represented to him the unhandsome manner in which he had treated me, and the provocation I had received to wet him. This made him so ashamed, that coming up to me, he laid himself down on the floor without his garment, took my foot and placed it on his neck, and there lay till I desired him to rise: after which no man appeared more my friend, nor showed greater willingness to oblige me.

This king, as well as his attendants, are of the

Mahometan religion, notwithstanding their being drunkards; and this monster, when he is sober, even prays. He dresses like most of the other kings of this country, in a garment like a surplice, that comes no lower than his knees. He has a pair of breeches of the same sort of cloth, about seven yards wide, gathered round his waist; he wears a pair of slippers, but not stockings. His head is covered with a small, white cotton cap, and he commonly wears a pair of gold ear-rings. His people, as well as himself, always wear white clothes, and white caps, and, as they are exceeding black, this dress makes them look very well.

This tyrant is tall, and so passionate, that when any of his men affront him, he makes no scruple of shooting them; and sometimes, when he goes aboard a company's sloop, at Cohone, where he usually resides, he inhumanly shews his dexterity, by shooting at the canoes, as they pass by, frequently killing one or two men in a day. He has many wives, but never brings above two or three aboard at a time with him. Among his brothers, there are some to whom he seldom speaks, or permits to come into his company; and when they obtain this favour, they pull off their caps and garments, and throw dust upon their heads, as all, except white men, do, who come into the king's presence.

The dominions of this prince are very extensive, and divided into several provinces, over which he appoints governors, called boomeys, who annually come to pay him homage: but though they have almost an unlimited power, they are beloved, as well as feared, by the people.

At length the king and his guards, to our great joy, left the factory, in order to return to Cohone;

but they first stripped Mr. Roberts's chamber, and took away his clothes and books, which last they offered to sell to a Mahometan priest: but he, being a friend to Mr. Roberts, told them, that he believed they were books in which he kept an account of his goods, and that to take them would inevitably ruin him; upon which they gave him leave to return them.

However, five months after, the king of Barsally paid us another visit, and staying about a week, during which he behaved much in the same manner as before, he and his attendants again left us: but some of them first broke open my bureau, and took out things to a considerable value, and the same fate attended Mr. Roberts: besides which, they took a great quantity of the company's goods.

In the interval which passed between these two visits, I had been made factor, and had received orders to take charge of the factory of Joar: but I was unwilling to accept of this office, as that factory was liable to so many insults from a drunken monarch, void of every principle of justice, and destitute of the feelings of humanity: I therefore took an inventory of the goods the company had there, in January 1722, and taking a letter to the governor from Mr. Roberts, my colleague, returned to James's-fort.

In March I returned to my factory: but Mr. Hugh Hamilton being sent up the river, to settle a factory at Fatatenda, I was permitted to accompany him; and accordingly, on the 9th of April we left Joar, and proceeded in a sloop up the Gambia. The next day we arrived at Yanimarew, which is the pleasantest port in the whole river, the country being delightfully shaded with palm and palmetto-

trees. The company have here a small house, with a black factor, to purchase corn for the use of the fort.

From thence we proceeded to Cassan, a small town on the north side of the river, in an agreeable situation, about a musket shot from the water side, and fortified with a wall of clay, supported by stakes, with holes left for muskets, and watch towers at proper distances.

From Cassan we steered up to Dubocunda, which lies on the south side of the river, and is divided into two parts, or distinct towns; one of which is fortified with a wall, made by a vast number of palmetto-trees fixed in the ground, and clay laid in between, so that it is little inferior to a brick wall. The other town is only encompassed by a fence of canes, formed like hurdles, and fastened by a number of stakes, in which manner most of the towns on the Gambia, and even the factories, are surrounded. The people live in the open town, in time of peace; but when they are at war, and find it in danger of being attacked by an enemy, they shut themselves up in that which is most strongly fortified.

On our leaving this town, we proceeded up the river several days, and at length reached Yamyamacunda, where I stayed, while Mr. Hamilton proceeded up to Fatatenda. When I had been there some time, I took horse and rode to the port of Bassy, in my way to Nackway, where we had a Portuguese servant, who was settled there, in order to trade for the company: the reason of my going thither, was to inspect into his behaviour, and to examine his accounts.

The port of Bassy is in the kingdom of Tomany, on the south side of the river Gambia. All the way

to it is very woody. I lay at night in one of the huts of the natives, and the next morning, leaving my horse there, crossed the river in a small canoe, and walked to Nackway, which is almost seven miles. Half the way led through woods, and the other through a fine large savannah, without any trees, except a few scattered at a distance from each other: and in the rainy season it is generally under water.

On my arrival at Nackway, the natives welcomed me with the music of the balafeu, which, at about a hundred yards distance, sounds something like a small organ. It is composed of about twenty pipes of very hard wood, finely polished; which diminish by little and little, both in length and breadth, and are tied together by thongs of very fine leather. These thongs are twisted about small wands, put between the pipes, to keep them at a distance, and underneath the pipes, are fastened twelve or thirteen calabashes, of different sizes. This instrument they play upon with two sticks, covered with a thin skin, taken from the trunk of the palmetto-tree, or with fine leather, to make the sound less harsh. Both men and women dance to this music, which they much admire, and are highly delighted to have a white man dance with them.

Having finished my business here, I returned to Yamyamacunda, and having continued there about three months, I proceeded still further up the river to Fatatenda. The Gambia is there as wide as the Thames at London-bridge, and seemed very deep; but what is most extraordinary, the tide, in the dry season, rises three or four feet, though that place is six hundred miles from the river's mouth. The land, on both sides of the river, is covered with

wood; the south side is low; but the factory is situated on a high and steep rock, on the north side, and has a fine prospect of the course of the river, several miles up and down, and on the opposite side you may see a great part of the kingdom of Cantore: but I was every night disturbed by the howling and roaring of the wild beasts.

Having staid there a few days, I thought of going to Nackway along the north side of the river, but could not, the creeks being so much out that it was impossible to pass them. I therefore crossed the river Gambia, and went on the south side. That day I rode over the steepest hill I ever saw in my life, it being almost a continued rock of iron stone, and yet it is full of trees. About sun-set I got to Bassy port, and having crossed the river, walked to Nackway by moonlight, and the next morning returned to Yamyamacunda, which I believe to be near forty miles, by land, from Fatatenda. The river being now fallen, the women flocked to it, and were exceeding busy in catching small fish like sprats. This is done in a basket like a hamper, by putting a little ball of paste at the bottom of it; holding it a short time under water, and then raising it gently, they bring up the fish, and lay them on a clean spot of ground to dry; after which they pound them, in a wooden mortar, to a paste, and then make them into balls of about three pounds each, and thus keep them all the year round. A small quantity of them goes a great way: they do not dress them by themselves, but mix them with rice or corn, and this is food I have several times eat with a good appetite.

At the latter end of October, the weather, which had been exceeding hot, began to grow cool and

pleasant. The mornings and evenings were very foggy, and the women were busy in cutting their rice, which is here their own property; for after they have set a sufficient quantity for their family use, they sell the remainder, and take the money themselves, the husbands not interfering. They observe the same custom with respect to fowls, which they breed in great numbers, when they find they can dispose of them.

About this time I shot a green snake, two yards long, though it was not above three inches in circumference. These snakes are not at all venomous; but there are such numbers of others that are so, that the natives seldom go out without a medicine to apply, in case they are bitten. They are very much afraid of the black snakes, which I have seen three yards long, and as thick as the small of my leg. They say, among the venomous snakes there are some with a comb on their heads, like a cock; and these, they positively affirm, crow like one. There are plenty of guanas, a very ugly creature, that has some resemblance to an alligator. They are about a yard long, and are eat, both by the natives and some Europeans, as a great dainty.

On the 20th of November, in the evening, was a total eclipse of the moon, and the Mundingoes told me the darkness was occasioned by a cat's putting her paw between the moon and the earth. The Mahometans in this country were singing and dancing the whole time, because they expect their prophet to come in an eclipse.

On the 4th of September, 1733, the Gambia rose so high, that it entered the enclosure that surrounds the factory house, which was of split cane, ten feet high, strengthened by strong stakes. This was to-

wards the end of the rainy season: the next day, finding the house was surrounded, I employed all the servants to build me a hut, in the middle of the town of Yamyamacunda, which was the highest spot of ground in that neighbourhood: the walls of the factory being built only of a binding clay, which began to crack, I made all the dispatch I could, and the following day removed the company's effects to my new hut in the town; I now thought it adviseable to leave the factory, there being frogs, toads, snakes, and fish continually coming into it, and, about midnight, some of the walls fell; but the roof still stood; for the ten following days, we daily saw vast numbers of floating islands come down the river, some of them twenty, or twenty-five yards long, with stumps of trees, and sometimes many small trees growing out of them, with the birds hopping on the boughs. The roots being thick and interwoven, one within another, and fastened with earth, made the islands float: they being only parts of woods torn away by the force of the floods. All the neighbouring valleys were under water: the rice grounds were almost spoiled by being long covered with it: canoes went, from place to place, over the very roads which, in the dry season, the natives travel on foot; and provisions were so scarce, that I was sometimes two days without a possibility of getting any, for want of canoes, without which I was unable to go twenty yards from my hut; and the natives told me, that they had not had such an inundation for eight years past. However, none of the company's effects were either lost or damaged; nor was the company put to any charge, except for the factory-house, which was inconsiderable. On the 20th the water began to fall apace, and a week

after I removed, with all the company's goods, to the factory; but it was so much damaged, that we were soon after obliged to rebuild it.

Having pitched upon a rising ground, about fifty yards distant from the river, I marked out a place for the house, forty feet square. The best trees for upright posts, and ridge poles, being mangroves, they were brought from below Joar; of these the frame of the house was built, the roof projecting about four feet, in order to secure the walls from wet. We next began to build the wall of clay, which the natives trod with their feet, and tempered extremely well, that it might not crack. The walls were then laid a foot and a half thick, and one foot high, all round the house, and then left to dry, till they were hard enough to bear a second layer; thus they were raised, foot by foot, till they were ten feet high, leaving one foot distance between them and the roof, for air. At the same time, we made the partition walls of clay, of the same thickness, working the clay close up to the doors and window-frames; and afterwards, we formed a porch at the door; for the natives say, that they have a right to a porch at every factory, to afford them access and shelter. Having covered the roof with a kind of thick mats, made of straw, we floored the store-house with clay, hard rammed. Thus we finished our house, in which we had a large hall, three strong store-houses, and two lodging rooms, without any iron-work, trowels, squares, or carpenter's rules, with scarcely any expence to the company; for it was done by their servants, without any help, but one man, who was hired to lay and smooth the clay. Yet the inside was not only convenient, and free from vermin, but very clean, and had a cool look;

for clay is hard, close, smooth, and takes white-wash very well.

On the outside of the house were two shady bishelo-trees, and a piece of ground containing about an acre, which we inclosed with a fence ten feet high, made of split cane, wove like hurdles. Within this fence, at proper distances from the factory, we built four houses after the Mundingo fashion, one for a kitchen, one for a salt-house, another for a store-house for corn, and the other for the lodging of the company's black servants. The ground between we used for a garden, and some part of it for fowls and other stock.

Speaking of the poultry reminds me of the Guinea-fowl, which are of a dark colour, with white spots, and some blue and red about the head. These are generally thought to be the tame fowl of Africa; but they are as wild as the pheasants in England, only much more plentiful. The only tame fowl of this country are of the same dung-hill breed as those in Europe, and the natives have great plenty of them; but they have neither turkeys, tame geese, or ducks.

CHAP. III.

The history of Job Ben Solomon; an account of the climate and country on the banks of the river Gambia, the customs and manners of the inhabitants, and the nature of their trade.

I STAYED at the new factory-house I had caused to be built at Yamyamacunda till the 5th of May, 1734, and was employed in the company's service in different parts of the river till the 13th of July following, when I was desired to come down

to James's-fort, where I was on the 8th of August, when the Dolphin snow arrived with four writers, and Job Ben Solomon on board. I have already mentioned his being robbed and carried to Joar, where he was sold to captain Pyke, by whom he was carried to Maryland. Job was there sold to a planter, with whom he had lived about a twelvemonth, during which time he had the happiness not to be struck by his master, and had then the good fortune to have a letter of his own writing, in the Arabic tongue, conveyed to England. This letter coming to the hands of Mr. Oglethorpe, he sent it to Oxford to be translated, which being done, it gave him such satisfaction, and inspired him with so good an opinion of the author, that he immediately sent orders to have him purchased from his master. This happened a little before that gentleman set out for Georgia, and before his return from thence Job arrived in England, where, being introduced to the acquaintance of Sir Hans Sloane, he was found to be a perfect master of the Arabic tongue, by his translating several manuscripts and inscriptions on medals. That learned antiquary recommended him to the duke of Montague, who, being pleased with his genius and capacity, the agreeableness of his behaviour, and the sweetness of his temper, introduced him to court, where he was graciously received by the royal family, and most of the nobility, who honoured him with many marks of favour. The African company, and the chief merchants of the city, vied with each other in their attentions to him: his good sense engaged their esteem; he freely discoursed on every subject, and attended the churches of the most celebrated divines. When he had been in England about fourteen months, an

ardent desire to see his native country, made him press for his departure. He had wrote from England to the high-priest, his father, and earnestly longed to see him. Upon his setting out from England he received many noble presents from the queen, the duke of Cumberland, the duke of Montague, the earl of Pembroke, several ladies of quality, Mr. Holden, and the royal African company; and the latter ordered all their agents to treat him with the greatest respect.

On his arrival at James's-fort, Job desired that I should send a messenger to his country, to let his friends know where he was. I spoke to one of the blacks, whom we usually employed, to procure me a messenger; and he brought me a Pholey, who not only knew the high-priest, his father, but Job himself, and expressed great joy at seeing him safely returned from slavery; he being the only man, except one, ever known to return back to his country after being once carried a slave out of it by white men.

Job gave him the message himself, and desired that his father should not come down to him; observing, that it was too far for him to travel, and that it was fit the young should go to the old, and not for the old to come to the young. He also sent some presents to his wives, and desired the man to bring his little one, who was his best beloved, down with him.

Job having a mind to go up to Joar, to talk with some of his countrymen, went along with me. We arrived at the creek at Damasensa, and having some acquaintances at the town of that name, Job and I went in the yawl: in our passage up through a narrow place, about half a mile in length, we saw several monkeys of a beautiful blue and red colour, which the natives told me never set their feet on

the ground, but live entirely among the trees, leaping from one to another, at such great distances, as would appear improbable to any but an eye-witness.

In the evening as my friend Job and I were sitting under a great tree at Damasensa, there came six or seven of the very persons, who, three years before, had robbed and made a slave of him at about thirty miles distance from that place. Job, though naturally possessed of a very even temper, could not contain himself, on seeing them; he was filled with rage and indignation, and was for attacking them with his broad-sword and pistols, which he always took care to have about him. I had much to do to dissuade him from rushing upon them; but at length, representing the ill consequences that would infallibly attend so rash an action, and the impossibility that either of us should escape alive, I made him lay aside the attempt; and persuading him to sit down and pretend not to know them, to ask them questions about himself, which he accordingly did, and they told him the truth. At last he inquired how the king, their master, did; they replied, that he was dead, and by farther inquiry we found, that among the goods for which he sold Job to captain Pyke, there was a pistol, which the king commonly wore slung by a string about his neck, and, as they never carry arms without their being loaded, the pistol one day accidentally went off, and the balls lodging in his throat, he instantly expired. Job was so transported at the conclusion of this story, that he immediately fell on his knees, and returned thanks to Mahomet, for making the king die by the very goods for which he sold him into slavery. Then turning to me, he cried, "You see now, Mr Moore, that God Almighty was displeased at this

man's making me a slave, and therefore made him die by the very pistol for which he sold me: yet I ought to forgive him, because, had I not been sold, I should neither have known any thing of the English language, nor had any of the fine, useful and valuable things I have brought with me; nor have known that there is such a place in the world as England; nor such noble, good and generous people!"

After this Job went frequently with me to Cower, and several other places about the country. He always spoke very handsomely of the English; and what he said removed much of that horror the Pholeys felt for the state of slavery; for before they generally imagined, that all who were sold for slaves were at least murdered, if not eaten, since none ever returned. His descriptions also gave them a high opinion of the power, and a veneration for the English who traded among them. He sold some of the presents he brought with him for trading goods, with which he bought a female slave and two horses, which he designed to take with him to Bundo. He gave his countrymen a good deal of writing paper, a very valuable commodity among them; and the company had made him a present of several reams. He used frequently to pray, and behaved with great affability and mildness to all, which rendered him extremely popular.

The messenger not returning as soon as was expected, Job desired to go down to James's-fort, to take care of his goods; and I promised not only to send him word when the messenger came back, but to send other messengers, for fear the first should have miscarried.

At length the messenger returned with several

letters, and advice that Job's father was dead, but had lived to receive the letters his son had sent him from England, which gave him the welcome news of his being redeemed from slavery, and an account of the figure he made in England; that one of Job's wives was married to another man, but that as soon as the new husband had heard of his return, he thought it prudent to abscond; and that since Job's absence from his native country, there had been such a dreadful war, that the Pholeys there had not one cow left, though before Job's departure his countrymen were famed for their numerous herds. With this messenger came many of Job's old friends, whom he was exceeding glad to see; but, notwithstanding the joy their presence gave him, he wept bitterly for the loss of his father, and the misfortunes of his country. He forgave his wife, and the man who had taken her: "For, Mr. Moore," said he, "she could not help thinking I was dead, for I was gone to a land from whence no Pholey ever yet returned; therefore neither she nor the man is to be blamed." During three or four days he conversed with his friends without any interruption, except to sleep or eat.

As I have brought this account almost to the time of my leaving the country, it will be necessary to give a more particular description of it, with respect to the climate, the general customs of the natives, and the trade carried on there.

As the mouth of the Gambia lies in the latitude of 13° 20′ north, and in 15° 20′ west longitude, it is not surprising that the climate is excessively hot; the greatest heats are generally about the latter end of May, a fortnight or three weeks before the rainy season begins. The sun is perpendicular twice in

the year, and the days are never longer from sunrising to sun-set than thirteen hours, nor ever shorter than eleven. What at first seemed to me strange was, that as soon as it grew light the sun rose, and it no sooner set than it grew dark.

The rainy season commonly begins with the month of June, and continues till the latter end of September, or the beginning of October. The wind comes first, and blows excessive hard for the space of half an hour or more, before any rain falls, so that a vessel may be suddenly surprised and overset by it: a person may, however, perceive the signs of its coming, for the clouds grow very black, and the lightning darting from them has an awful appearance: both the thunder and lightning are exceeding dreadful, the flashes succeeding each other so swiftly, as to render it continually light, while, at the same time, the thunder shakes the very ground. During the rain the air is generally pretty cool, but the shower is no sooner over, than the sun breaks out excessively hot, which induces some people to cast off their clothes and lie down to sleep; but before they are awake, another tornado perhaps comes, when the cold strikes into their very bones, and gives them fits of illness, which to the Europeans are very fatal. During the rainy season the sea-breezes seldom blow, but instead of them easterly winds, which, in the months of November, December, January and February, generally blow very fresh, and sometimes the evenings and mornings are exceeding cold, and the middle of the day very hot.

Four months in the year are unhealthful, and very tedious to those who come from a colder climate; but a perpetual spring, in which you commonly see ripe fruit and blossoms on the same tree,

makes some amends for that inconvenience. Besides, the heat of the air is frequently moderated by pleasant and refreshing breezes.

The Gambia is of such a length, as to be navigable for sloops above six hundred miles, the tides reaching so far from its mouth. The land on each side of this great river is, for the most part, flat and woody, about a quarter of a mile beyond its banks; and within that space are pleasant open grounds, on which the natives plant rice, and in the dry season it serves the cattle for pasture. Thus within land it is generally very woody; but near the town there is always a large spot of ground cleared for corn. Near the sea no hills are to be seen, but high up the river are lofty mountains. These are chiefly composed of iron stone, and though they are sometimes little else but a continued hard rock, they are full of trees, and serve greatly to beautify the face of the country.

In every kingdom there are several persons, called lords of the soil, who have the property of all the palm and palmetto-leaves, so that none are allowed to draw any wine from them, without their knowledge and consent. Those who obtain leave to draw wine, give two days produce in a week to the lord of the soil: and white men are obliged to make a small present to them, before they cut palmetto-leaves or grass, to cover their houses.

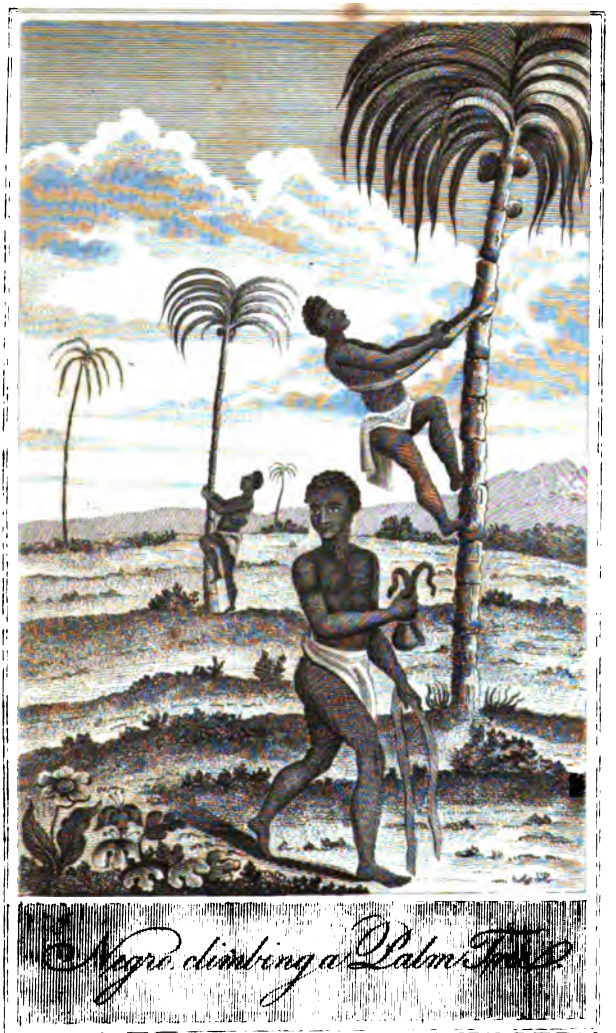
The palm is a fine straight tree, that grows to a prodigious height, and out of it the natives extract a sort of white liquor, like whey, called palm wine, by making an incision on the top of the trunk, to which they apply gourd bottles, and into these the liquor runs by means of a pipe made of leaves. This wine is very pleasant as soon as it is drawn, being

extraordinary sweet; but it is apt to purge very much; however, in a day or two it ferments, and grows rough and strong like Rhenish wine; when, not being at all prejudicial to the health, it is plentifully drank by the negroes. It is very surprising to see how nimbly the natives will go up these trees, which are sometimes sixty, seventy, or a hundred feet high, and the bark smooth. They have nothing to help them to climb, but a piece of the bark of a tree, made round like a hoop, with which they inclose themselves and the tree; then fixing it under their arms, they set their backs against the hoop, and go up very fast; but sometimes they miss their footing, or the bark on which they rest breaks, when falling down, they lose their lives.

The ciboa, or palmetto-tree, resembles the palm, and grows to a great height: the leaves, which grow on the top, are used in covering houses, and the natives extract wine out of the palmetto, in the same manner as out of the palm. It is not quite so sweet as the palm wine, but tastes not unlike it.

The people here, as in all other hot countries, marry their daughters very young; even some are contracted as soon as they are born, and the parents can never after break the match; but it is in the power of the man never to come and claim his wife; and yet without his consent she cannot marry another. Before a man takes his wife, he is obliged to pay her parents two cows, two iron bars, and two hundred cola, a fruit that grows a great way within land; it is an exceeding good bitter, and much resembles a horse-chesnut with the skin off.

When a man takes home his wife, he makes a feast at his own house, to which all who please come, without the form of an invitation. The bride



Maguire Sculp.

Dublin Published by J. Christie. 17. Kevis Lane

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ASTOR, LENOX AND
TILDEN FOUNDATIONS.

is brought thither upon men's shoulders, with a veil over her face, which she keeps on till she has been in bed with her husband, during which the people dance and sing, beat drums, and fire muskets.

After the wife is brought to bed, she is not to lie with her husband for three years, if the child lives so long; for during that term they suckle their children. The women alone are subject to all the mortifications attending so long an abstinence; for every man is allowed to take as many wives as he pleases: but if the woman is found false to her husband, she is liable to be sold for a slave. Upon any dislike, a man may turn off his wife, and make her take all her children with her; but if he has a mind to keep any of them himself, he generously chooses such as are big enough to assist him in providing for his family. He has even the liberty of coming several years after they have parted, and taking from her any of the children he had by her. But if a man is disposed to part with a wife who is pregnant, he cannot oblige her to go until she is delivered.

The women are kept in the greatest subjection; and the men, to render their power as complete as possible, influence their wives to give them an unlimited obedience, by all the force of fear and terror. For this purpose the Mundingoes have a kind of image, eight or nine feet high, made of the bark of trees, dressed in a long coat, and crowned with a wisp of straw. This is called a mumbo-jumbo, and whenever the men have any dispute with the women, it is sent for to determine the contest, which is almost always done in favour of the men. One who is in the secret, conceals himself under the coat, and bringing in the image, is the oracle on

these occasions. No one is allowed to come armed into his presence. When the women hear him coming, they run away and hide themselves; but if you are acquainted with the person concealed in the mumbo-jumbo, he will send for them all to come, make them sit down, and afterwards either sing or dance, as he pleases; and if any refuse to come, he will send for, and whip them. Whenever any one enters into this society, they swear in the most solemn manner, never to divulge the secret to a woman, or to any person that is not entered into it; and to preserve the secret inviolable, no boys are admitted under sixteen years of age. The people also swear by the mumbo-jumbo, and the oath is esteemed irrevocable. There are very few towns of any note, that have not one of these objects of terror, to frighten the poor women into obedience.

About the year 1727, the king of Jagra having a very inquisitive woman to his wife, was so weak as to disclose to her this secret; and she being a gossip, revealed it to some other women of her acquaintance. This at last coming to the ears of some who were no friends to the king, they, dreading lest if the affair took vent, it should put a period to the subjection of their wives, they took the coat, put a man into it, and, going to the king's town, sent for him out, and taxed him with it; when he not denying it, they sent for his wife, and killed them both on the spot. Thus the poor king died for his complaisance to his wife, and she for her curiosity.

The women pay such respect to their husbands, that when a man has been a day or two from home, his wives salute him on their knees, and in the same posture they always give him water to drink.

When a child is new born, they dip him over head and ears in cold water, three or four times in a day; and as soon as he is dry, rub him over with palm-oil, particularly the back-bone, the small of the back, the elbows, neck, knees and hips. When born they are of an olive colour, and sometimes do not turn black till they are a month or two old. I do not find that they are born here with flat noses; but the mothers, when they wash the children, press down the upper part of the nose: for large breasts, thick lips, and broad nostrils, are esteemed extremely beautiful. One breast is generally larger than the other.

About a month after they are born, they name the child, at the same time shaving its head, and rubbing it over with oil; and a short time before the rainy season begins, they circumcise a great number of boys, of about twelve or fourteen years of age, after which the boys put on a peculiar habit; the dress of each kingdom being different. From the time of their circumcision to that of the rains, they are allowed to commit what outrages they please, without being called to an account for them; and when the first rain falls, the term of this licentiousness being expired, they put on their proper habit.

I have already observed, that the Mundingoes are fond of the flesh of crocodiles, and their eggs; but their most common food is called cooscoosh, which is pounded corn, sifted through a fine basket, till it is of the fineness of coarse flour; and this is put into an earthen vessel full of holes, like a cullender, luted to an earthen pot, in which is boiling water, and sometimes broth, the steam of which cures the flour; and when it is done, they

mix it with the water or broth, and eat it with their hands. Fish, dried in the sun, or smoked, is a great favourite of theirs; but the stronger it smells the more they like it. They are so little delicate with respect to their provisions, that there is scarce any thing which they do not eat; large snakes, guanas, monkeys, pelicans, bald eagles and sea-horses, are esteemed excellent food.

The people are naturally very jocose and merry, and will dance to a drum or ballafeu, sometimes four and twenty hours together; now and then dancing very regularly, and at other times using very odd gestures, striving always to outdo each other in nimbleness and activity.

The behaviour of the natives to strangers is friendly; for when I went through any of their towns, they almost all came to shake hands with me, except some of the women, who, never having seen a white man before, ran away from me as fast as they could, and would not by any means be persuaded to come near me. Some of the men invited me to their houses, and brought their wives and daughters to see me, who, when they sat down, always found something to wonder at and admire, as my boots, spurs, clothes or wig.

Some of the Mundingoes have many slaves in their houses, and in these they pride themselves. They live so well and easily, that it is sometimes difficult to know the slaves from their masters and mistresses; they being frequently better clothed, especially the females, who have sometimes coral, amber and silver, about their waists, to the value of twenty or thirty pound sterling.

In almost every town they have a kind of drum, of a very large size, called a tangtong, which they only

heat at the approach of an enemy, or on some very extraordinary occasion, to call the inhabitants of the neighbouring towns to their assistance; and this in the night-time may be heard six or seven miles.

There was a custom in this country, which is not thoroughly repealed, that whatever commodity a man sells in the morning, he may, if he repents his bargain, go and have it returned to him again, on his paying back the money any time before the setting of the sun the same day: this custom is still in force very high up the river, but below it is pretty well worn out.

Whenever any factories are settled, it is customary to put them, and the persons belonging to them, under the charge of the people of the nearest large town, who are obliged to take care of it, and let no one impose upon the white men, or use them ill; and if any one is abused, he must apply to the alcaid, the head man of the town, who will see that justice is done him. This man is, up the river, called the white man's king, and has besides very great power. Almost every town has two common fields, one for their corn, and another for their rice, and he appoints the labour of the people: he sees that the men work in the corn fields, and the women and girls in the rice grounds, and afterwards divides the crop equally among them. He likewise decides all quarrels, and has the first voice in all conferences relating to any thing belonging to the town.

The trade of the natives consists in gold, slaves, elephants teeth and bees-wax. The gold is finer than sterling, and is brought in small bars, large in the middle, and turned into rings, from ten to forty shillings each. The merchants, who bring this, and

other inland commodities, are blacks, of the Mundingo race, called Joncoes, who say, that the gold is not washed out of the sand, but dug out of mines in the mountains, the nearest of which is twenty days journey up the river. In the country where the mines are, they say there are houses built with stone, and covered with terraces; and that the short cutlasses, and knives of good steel, which they bring with them, are made there.

The same merchants bring down elephants teeth, and in some years slaves to the amount of two thousand, most of whom, they say, are prisoners of war, and bought of the different princes by whom they are taken. The way of bringing them is, by tyeing them by the neck with leather thongs, at about a yard distance from each other, thirty or forty in a string, having generally a bundle of corn, or an elephant's tooth upon each of their heads. In their way from the mountains, they travel through extensive woods, where they cannot for some days get water; they therefore carry in skin bags enough to support them for that time. I cannot be certain of the number of merchants who carry on this trade, but there may be perhaps about a hundred, who go up into the inland country with the goods which they buy from the white men, and with them purchase, in various countries, gold, slaves, and elephants teeth. They use asses, as well as slaves, in carrying their goods, but no camels or horses.

Besides the slaves brought down by the negro merchants, there are many bought along the river, who are either taken in war, like the former, or condemned for crimes, or stolen by the people: but the company's servants never buy any which they suspect to be of the last sort, till they have sent for

the alcaid, and consulted with him. Since this slave-trade has been used, all punishments are changed into slavery; and the natives reaping advantage from such condemnations, they strain hard for crimes, in order to obtain the benefit of selling the criminal; hence, not only murder, adultery and theft, are here punished by selling the malefactor, but every trifling crime is also punished in the same manner. Thus, a man at Cantore seeing a tiger eating a deer, which he himself had killed, and hung up near his house, fired at the tiger, but, unhappily, shot a man: when the king had not only the cruelty to condemn him for this accident, but had the injustice and inhumanity to order also his mother, his three brothers, and his three sisters to be sold. They were brought down to me at Yamyamacunda, when it made my heart ache to see them; but on my refusing to make this cruel purchase, they were sent farther down the river, and sold to some separate traders at Joar, and the vile avaricious king had the benefit of the goods for which they were sold.

Indeed the cruelty and villainy of some of these princes can scarcely be conceived. Thus, whenever the king of Barsally, some of whose villainies I have already mentioned, wants goods or brandy, he sends to the governor of James's-fort, to desire him to send a sloop there with a proper cargo, which is readily complied with. Meanwhile, the king goes and ransacks some of his enemy's towns, and seizing the innocent people, sells them to the factors in the sloop, for such commodities as he wants; as brandy, rum, guns, gunpowder, ball, pistols and cutlasses, for his attendants and soldiers, with coral and silver for his wives and concubines: but in case

he is not at war with any neighbouring king, he then falls upon one of his own towns, which are very numerous, and uses them in the same manner, selling them for slaves, whom he is bound by every obligation to protect.

Several of the natives of these countries have many slaves born in their families: thus, there is a whole village, near Brucoe, of two hundred people, who are the wives, slaves and children of one man. And though, in some parts of Africa, they sell slaves born in the family, yet this is here thought extremely wicked; and I never heard but of one person who ever sold a family slave, except for such crimes as would have authorised its having been done, had he been free. Indeed, if there are many slaves in the family, and one of them commits a crime, the master cannot sell him without the joint consent of the rest: for if he does, they will run away to the next kingdom, where they will find protection.

Ivory, or elephant's teeth, is the next principal article of commerce. These are obtained, either by hunting and killing the beasts, or are picked up in the woods. This is a trade used by all nations hereabouts; for whoever kills an elephant, has the liberty of selling him and his teeth: but those traded for in this river, are generally brought from a good way within land. The largest tooth I ever saw weighed 130 pounds.

The fourth branch of trade consists in bees'-wax. The Mundingoes make bee-hives of straw, shaped like ours, and fixing to each a bottom-board, in which is a hole, for the bees to go in and out, hang them on the boughs of trees. They smother the bees, in order to take the combs, and pressing out the

honey, of which they make a kind of metheglin, boil up the wax with water, strain it, and press it through hair cloths into holes made in the ground.

At length, on the 8th of April, 1735, having delivered up the company's effects to Mr. James Conner, I embarked on board the company's sloop: among other persons, Job came down with me to the sloop, and parted with me with tears in his eyes, at the same time giving me letters to the duke of Montague, the royal African company, Mr. Oglethorpe, and several other gentlemen in England, telling me to give his love and duty to them, and to acquaint them, that as he designed to learn to write the English tongue, he would, when he was master of it, send them longer epistles; desiring me, that as I had lived with him almost ever since he came there, I would let his grace, and the other gentlemen know what he had done; and that he was going to the gum-forest, and would endeavour to produce so good an understanding between the company and the Pholeys, that he did not doubt but that the English would procure the gum trade: adding, that he would spend his days in endeavouring to do good to the English, by whom he had been redeemed from slavery, and from whom he had received innumerable favours.

Soon after he returned on shore, while I sailed to England, and at length, on the 13th of July, landed at Deal.

A DESCRIPTION OF THE COUNTRY UP THE SENEGAL.

THE river Senegal, or Senega, is thought to be one of those channels of the Niger, by which it is

supposed to discharge its waters into the Atlantic Ocean. The river Niger rises in the east of Africa, and after a course of three thousand miles, nearly west, according to some authors, divides into three branches, the most northerly of which is the Senegal; the middle, the Gambia, already described; and the southern, Rio Grande.

The Senegal discharges itself into the Atlantic Ocean in sixteen degrees north latitude. Nothing can be more beautiful than the banks of this river, which are adorned with lofty trees of different kinds, filled with a variety of birds, some blue, some red, and some black, of the size of a linnet, and of the brightest colours; and with squirrels and monkeys, that divert the passengers, by playing a thousand comical tricks. But they are very destructive to the plantations of the natives, and, when they find an opportunity, enter their cottages, where they never fail to spoil more than they consume, on which account they make continual war upon them.

The country abounds with lions and elephants, the latter of which are so tame, that they are not frightened at the sight of men, and do them no hurt, if they are not first attacked. The lower grounds are, in some places, covered with thorn-trees, of a prodigious height, which bear great bunches of bright yellow flowers, of a fragrant smell; the bark of these trees is of different colours, some red, others white, black or green; the colour of the timber nearly resembles that of the bark, and, from its hardness, seems a species of the ebony, and yet the flowers of all are exactly the same.

The entrance of the Senegal is guarded by several forts, the principal of which is Fort Lewis, built on a small island of the same name, about twelve miles

up the river. It is a quadrangular building, with two bastions of no inconsiderable strength. At the mouth of the river is a bar: the best season for passing it is from March to September. The English had formerly settlements here, out of which they were driven by the French in 1678: they were, however, seized by the English in 1692, but the next year the French re-took them, and kept them till the year 1758. They built Fort Lewis in 1692, and beyond it they had a multitude of other settlements, extending six hundred miles up the river. The principal commodities the French have imported from these settlements, are gum senega, a very valuable drug, of great use in several manufactures, elephants teeth, hides, bees wax, cotton, gold-dust, negro slaves, ostrich feathers, ambergris, indigo, and civet.

On the 24th of April, 1758, a small squadron, commanded by captain Marsh, consisting of the Nassau of sixty-four guns, the Harwich of fifty guns, the Rye of twenty-four guns, with the Swan sloop, and two busses, arrived off the river Senegal, and after sounding the entrance, the small vessels and barks got over the bar on the 29th; upon which the enemy, with seven vessels, three of which were armed with ten guns each, made a show of attacking our small craft, and kept a kind of running fire, but were soon obliged to retire up the river. Seven hundred marines and seamen then landed, and got the artillery on shore; but the next day, when they were proceeding to Fort Lewis, deputies arrived from the superior council of Senegal with articles of capitulation; and, after some alterations being made in them, it was agreed, that all the storehouses, vessels, arms, provisions, and every thing belonging to the French, should be put in possession of the English;

that the white people belonging to the company, with their private effects, except merchandize and uncoined treasure, should be landed in France; and that both the free mulattoes and negroes should enjoy the exercise of their religion and property, and be allowed to retire if they chose it. In consequence of this agreement, major Mason, with the marines, took possession of Fort Lewis on the 2d of May, when he found in it 232 French officers and soldiers, ninety-two pieces of cannon, with treasure, slaves and merchandize to a considerable value; and in the harbour were taken sixteen vessels, most of them richly laden.

This important acquisition was followed by the taking of several other settlements of the French, particularly of the island of Goree, near Cape Verd. This island consists of a low, narrow piece of land, and a small but very steep mountain, the whole only half a mile in length. Notwithstanding its confined extent, the situation renders it a very agreeable place. Towards the south you enjoy a prospect terminated only by the sea, and to the northward you discover at a distance Cape Verd, and all the other neighbouring capes and promontories. Though it is in the torrid zone, the air is temperate almost all the year, owing to the equality of the days and nights, and its being continually refreshed by breezes from the land and sea. It is adorned with some handsome buildings, the gardens are planted with excellent fruit-trees, and the whole island is, in a manner, covered with fortifications. It was, however, taken on the 29th of December, 1758, by a squadron under the command of commodore Keppel, with a very inconsiderable loss; by which all the French settlements in Africa became possessed by the English.

A JOURNEY TO MEQUINEZ, IN THE KINGDOM OF MOROCCO.

CHAP. I.

The author lands with the ambassador at the bay of Tetuan. The reception they meet with from the bassa, who conducts them to the city of Tetuan, which is described, with an account of the dresses, manners and customs of the Moors.

THE Hon. Charles Stewart being sent to treat of a peace with the emperor of Morocco, landed in the bay of Tetuan, on the 6th of May, 1720, at about nine o'clock in the morning, when we* found a sufficient number of tents pitched for our reception, and among them a fine large one, which the ambassador made choice of to eat in on his journey. Our first entertainment was in this tent, where they brought plenty of cuscusu, fowls, and a sheep roasted whole, upon a great wooden spit, which they set upon the table, spit and all. Between three and four o'clock the bassa came down, attended by about two hundred horse, and three hundred foot, who, having entered the camp firing and cavalcading, threw themselves into the form of a half moon before our tent, where we had the diversion of seeing them exercise above an hour. This they performed with great activity, the bassa and his brother often heading parties of horse, who, all together clapping their spurs to their horses sides, levelled their pieces, and

* The author is Mr. Windus, a gentleman in the ambassador's retinue.

fired at each other, as if they were attacking an enemy. After this they took their spears, and singled out each other to tilt, dexterously putting by the thrust of the spear, though made at their backs while their horses were in full speed. Meanwhile the foot kept a constant irregular firing, every man charging his piece and firing as fast as he could. Their drums made a warlike sound, and were beaten with a heavy stick on the top, and a small one at the bottom, keeping time to a pipe that had some resemblance to a fife, and sounded very loud and shrill. The cavalcade being over, the bassa welcomed the ambassador to Barbary, and invited him to his tent, where he told him, that he would do all in his power to render the country agreeable to him; that he liked the English better than any other Christian nation, and some other compliments having passed between them, they parted.

The next morning the ambassador visited the bassa at his tent, who, having renewed his compliments, a row of fine horses were drawn up, which made a noble appearance, many of their saddles being entirely covered with plate; the bassa then politely desired the ambassador to take that he liked best, which, having done, each of us chose for ourselves, and then set forward.

The Moors, almost all the way to Tetuan, which is about six miles, continued firing and cavaleading. On entering the town we were received by great crowds of people shouting; the women, all in white, and muffled up, so that no part of them could be seen but their eyes, were pressed together upon the tops of the houses as thick as they could stand. The bassa drew up his people in a large square before his house, where he and his brothers, finely

mounted, again showed us their dexterity at the spear, tilting, and sometimes darting their lances into the air before them, and catching them again with their horses at full speed. The ambassador was then conducted to the house allotted for him, which was one of the best in Tetuan, and a stable of horses was appointed for his use and that of his retinue.

On the 8th the ambassador paid a visit to the bassa, who received him in an outer room, built long and narrow, like most of the rooms in Barbary. There were two chairs placed opposite to each other, in which the ambassador and bassa sat down, and talked about an hour and a half, during which eight or ten of the principal Moors of the town stood behind the bassa. The conference being over, we were shown the bassa's gardens and stables.

On the 15th we dined in a garden, which the bassa had lately planted, about three miles from Tetuan. It is situated in a pleasant valley, almost surrounded with hills and mountains, which being green and woody, on every side afford a most delightful prospect. A stream runs through the garden, which, with great labour, was conveyed thither from an adjacent mountain. The governor of Tetuan, who was one of the bassa's brothers, came just after dinner, and walking with us, was so complaisant as to gather and give us the best fruit. The walks are separated by cane-work, and there is a handsome arbour of the same materials, in which is a basin, supplied with water from the above stream, which the ambassador filled with punch; but it was with some difficulty he persuaded the governor to drink two or three glasses. This arbour was rendered very delightful by a great number of carnations growing

through the cane-work, and in at the windows. The governor was attended by his music, which consisted of two persons playing on small instruments, after the manner of violins; one had a piece of parchment drawn tight over a small hoop, with pieces of loose tin on the sides, which he shook with one hand, while he drummed on it with the other, and another person beat time to their music, by striking the palms of his hands together very loud, and with great dexterity. This part of the country abounds with fine oranges, lemons, citrons, grapes, apricots, pomegranates, melons, figs, and olives.

On the 20th we went with the bassa to hunt the wild boar, in the mountains between Tetuan and Ceuta, when we killed six, and took three young ones alive. The spears used by the foot, are not above half as large as those carried by the horse; they are made of a heavy and tough wood, with the blade about half a yard long, and very thick, to prevent their breaking. A great number of foot went with us thus armed, who, getting upon the hills, by their shouting raised the boars from the woods and thickets, and brought them in view for the chase. If one of these men is attacked by a boar, he does not show the least sign of fear, but putting himself in as firm a posture as he can, he receives the boar on his spear, who gores himself up to the end of the blade, where an iron goes across, to stop the blade from running through, otherwise the boar pressing on, would reach the man, and wound him with his tusks.

Tetuan, which is a very ancient city, was called by the Romans Tetuanum, and gives name to a large province; it is situated at the opening of the straits into the Mediterranean, upon the ascent of a rocky

hill, between two high mountains, about six miles from the sea, and has a castle built higher on the hill, that has a full command of the town. Through the valley runs a little river, navigable for small vessels as far as Marteen, a place about two miles from the bay, where they load and unload their goods. The city is well built, but the streets are very narrow, and there are hardly any windows to be seen, except little holes to look out at, the light being admitted at the inside, where there is a square court, open at the top, with pillars supporting galleries, and painted wooden balustrades. The houses are but two stories high, except the bassa's, and a few others belonging to particular men; they are flat at the top, so that, in many places, the inhabitants can walk a great way upon them: but those belonging to the Christian merchants have battlements, to keep them within the bounds of their own houses, for the Moorish women live in the upper apartments, and often visit one another from the tops of their houses. They are white-washed on the outside as well as within, which renders the reflection of the sun so bright, as to be painful to the eyes. Their walls are not raised by laying brick or stone even upon one another; but they make a strong wooden case, into which they cast the mortar, and beating it down hard, take away the case when it is dry.

The shops are very small, and have no doors; but the master having opened the shutters, jumps in, and sits cross-legged upon a place raised about the height of a counter. The goods are disposed in drawers round about him, which he can, for the most part, reach without moving out of his place, his customers standing in the street while they are served.

The town is populous and healthful; but the people are poor, and possess nothing but at the pleasure of the bassa, who gives or takes away houses, lands, or whatever he pleases. Therefore when a man by his diligence and industry has acquired wealth, he endeavours to conceal it and seem poor; for if it should come to the knowledge of the bassa, he might throw him into prison, and cause him to be bastinadoed, to make him discover all his treasures.

The people are of a swarthy complexion, intermixed with a race of well-looking men, somewhat fairer than the rest; they are generally lusty, strong-limbed, active, laborious, and patient of labour and fatigue, enduring with surprising resolution the heats of summer, and the cold rains of winter. A messenger will go from Tetuan to Mequinez, which is a hundred and fifty miles, for a Barbary ducat; and in the midst of a storm of rain, he will only look out for a bush or high stone, and sitting down on his hams with his back towards it, remain in that posture the whole night, or if the weather be fair, he will wrap himself in his clothes, and pass the night upon the grass. It is said, that the most famous footmen of the country will go sixty leagues in three days. They swim rivers in the depth of winter, if not deterred by the rapidity of the current; and, for a journey of seven or eight days, carry only a little meal, and a few raisins or figs in a small goat's-skin.

They have no settled post in the country, the ordinary way of sending letters being by these footmen, who are nearly as expeditious as horses. Nor have they any kind of wheel carriage; their light goods are removed from place to place, if not far, on horses; but when they have great quantities of

either corn, wax, hides, or the like, and to go far, they use camels.

The dress of the people is not ungraceful. The men wear short shirts, with very broad sleeves, that sometimes hang down, but are more frequently tacked up, to keep them cool. They have linen breeches, tied about their waists, next their skin. They go bare-legged, but wear slippers of red or yellow leather, without heels. Over their shirt they wear a cloth vest, very short, and made to fit close to the body; it is fastened with small buttons and loops, set close together, and is often embroidered with gold and silver thread. Round the waist they wear a scarf of silk or stuff, in which they stick large knives, with the handles either of some valuable metal, or ivory inlaid, and the sheaths tipped with silver. Their outer garment is either of alhague, or albornooce; the former is a piece of fine white woollen stuff, five or six yards long, and one and a half broad, which they wrap round them above and below their arms; this dress resembles the drapery of antique figures: the albornooce is either made of cloth or woollen stuff napped, and somewhat resembles a short cloak, but is joined a little way before, from the neck downwards, having two or three rows of short stripes worked in the stuff, and fringed at the ends, for ornament; the bottom and sides are edged with a deep fringe; and behind at the neck there hangs a peaked cowl, with a tassel at the end, with which they can cover their heads to keep off the weather. On their heads, which they always keep shaved, they wear a little red cap, which they make into a turban, by rolling muslin about it: but when they go into the country they wear a handsome cane hat, to keep

off the sun. The alcaids have a broad leather belt, embroidered with gold, to hang their scimeters in, which they wear over the shoulder.

The Moors, in general, are dressed after this manner, without any other difference than in the richness and fineness of the stuffs; only the upper garment of the poorer sort is a coarse, thick woollen cloth, with holes to put their arms through instead of sleeves. This reaches to their knees, and hangs loose about their bodies.

When the women go abroad, they are dressed almost like the men, their upper garment being an alhague, with which they cover their heads, bringing it down over their forehead close to their eyes, and underneath tie a piece of white cloth, to hide the lower part of the face: the alhague covers all but their legs, which, when they are at home, or visit from the tops of their houses, are generally naked; only some of superior rank have their drawers so long, that they reach to their feet, and hang in great loose folds about their legs. They wear the same kind of slippers as the men. Within doors they have only a single binder about their foreheads, and their hair hangs behind them in two large plaits at full length. At home they also wear a vest, open from the bosom to the waist, to show their embroidered smocks; and they fasten large pieces of muslin to the sleeves of their vests, which hang down very low, in the nature of ruffles: over their drawers they wear a short petticoat; besides they have bracelets on their arms and legs, and large ear-rings in their ears.

The women have fine eyes, and some of them very beautiful skins, which we had sometimes an opportunity of observing; for though a man may

live a year at Tetuan without seeing the face of a Moorish woman, yet when we met them in the fields, or saw them on the house-tops, if none of the Moors were in sight, they would unveil, and laugh, till t e appearance of one obliged them to hide their faces again.

When any of the Moors have a mind to entertain their neighbours, the women go to the top of the house, and continue there till the guests are gone: their general entertainment consists of cuscusu, which is thus made: they put fine flour into a large flat pan, and sprinkling it with water, roll it up into small balls; these are put into a kind of cullender, that serves for the cover of a pot, where meat and fowls are stewing, so that it receives the heat and steam: when it is done enough they pour strong broth into it, and putting the meat and fowl at top, serve it up. They sit cross-legged on the floor, putting their dishes on a large piece of greasy leather, that serves both for table and table-cloth. Their dishes are either of pewter or earthen-ware, wide at the top, and narrow at the bottom, somewhat like a high-crowned hat turned with the crown downwards. While they eat, a servant stands by with a great bowl of water in one hand, and a narrow, long piece of blue linen in the other, to wipe their right hands, with which they pull their victuals to pieces, which is generally stewed to rags. They never use the left hand in eating. They eat without speaking, and after their meals drink water, their religion forbidding them wine, and all other intoxicating liquors, except cider; yet most of them will get drunk with strong liquors of any kind, if they can get them. They are so fond of buttermilk, which is their chief desert, that when they would

speak of the extraordinary sweetness of any thing, they compare it to that. A large black pitcher of it is generally brought in, with a wooden ladle, which is presented to the most considerable person, and from him it passes round the company several times.

Their butter, which is bad, is made of all the milk as it comes from the cow, by putting it into a skin, and shaking it till the butter separates from it. They bury it in the ground to make it keep, and do not dislike it when it is three or four years old. They also wrap up the cawls, suet and fat, of cows, sheep and goats, in great rolls, which in winter are sold to the poor instead of butter. Their bread is, however, extremely good and cheap.

While in their houses, they are always sitting on matts, or lying; and if they go out on foot, it is never farther than to make a visit, unless their business requires it; but they daily spend five or six hours sitting on their hams before their doors, thinking it most ridiculous to walk up and down a room. "Why," say they, "should a man move from one end of the room to the other, without apparent cause? Can he not as well stay in the place he is in, as go to the other end, merely in order to come back again."

CHAP. II.

They proceed on their journey to Mequinez, which they enter, and, obtaining an audience of the emperor, are shown the palace, which is particularly described. The cruelty of the government, the natural fertility of the country, the misery of the people, and the articles of their commerce.

ON the 13th of June we began our journey to Mequinez, and on the 18th, coming within two

miles of Alcassar, we were met by the governor of Tangier, who came towards us with a spear carried upright by a slave at his horses's head. After he had welcomed the ambassador, we were conducted towards the town, with a number of lusty Moors tilting before us; the drums were beating, strange sorts of music playing, and great crowds of people pressing so close upon us, that they could not be kept off by the blows of our guards, till we came to the tents that were pitched close to the walls of Alcassar.

On the left of the road, almost all the way from Tetuan to Alcassar, runs a ridge of very high mountains, called by the Moors, the mountains of Habib; the inhabitants of which cannot be reduced to the same degree of subjection as the rest of the country; yet upon civil treatment bring the bassa a contribution; but when used ill, revenge themselves by infesting the roads, robbing and destroying travellers, and retiring when they see occasion, to their retreats in the mountains, where it would be difficult to hurt them; whence the bassa rather chooses to take peaceably what they voluntarily send him, than to enrage them by attempting violent measures.

Alcassar was once an important city, and the seat of the governor of this part of the kingdom; but it is now so fallen to decay, that of fifteen mosques, there are only two in which service is performed. Here are a great number of storks, which live familiarly with the people, walking about the town, and possessing the tops of the mosques and the houses; but though they are esteemed sacred birds, they are not free enough to enter in and shelter themselves from the heat of

the sun, and therefore some of them drop down dead every day.

On the 26th we left Alcassar, and proceeding on our journey, on the first of July passed by the ruins of a very ancient and noble stone building, called by the natives Pharaoh's castle. These ruins are situated on a hill of an easy ascent, about one hundred and forty miles south of Tetuan, and sixteen north-east of Mequinez. One of the buildings seems part of a triumphal arch, there being several broken stones, that have inscriptions, lying underneath. It is 56 feet long, and 15 thick; and the portal is 20 feet wide, and about 26 in height.

At about a hundred yards from this arch stands part of the front of a large square building 140 feet long, and about 60 high; part of the four corners are yet standing, and both this structure and the gate are adorned with pilasters, some of which have capitals that resemble the Corinthian order.

The country we had hitherto passed was very pleasant and fertile; the plains, in many places, abounding in corn and cattle, and the hills and mountains yielding plenty of olives; though a great part lies waste and uncultivated, not so much from the want of a sufficient number of inhabitants, as from the oppressions of the government, which makes the people choose to live at some distance from the high roads, and seldom cultivate more land than is necessary for their subsistence.

On the 3d we entered the city of Mequinez, a little before the sun arose, to avoid the prodigious crowd we should have met with, had the day been much farther advanced; by which means we got to our house with very little interruption.

On the 6th, about seven in the morning, the em-

peror sent an alcaid, with a guard, to conduct the ambassador to him. We passed through the streets in the following order: first, there were two sergeants on horseback, followed by our music, which played all the way; then came the ambassador, with his livery-men on each side, and after him the gentlemen of the retinue, followed by several servants on horseback. The alcaid, who commanded the guard, would not suffer the Moors out of the emperor's service to come near us; the guards therefore laid on unmercifully, and sometimes knocked people down.

We dismounted at the outer gate of the palace, and passing through three or four large courtyards, sat down under some piazzas for about half an hour. Then word being brought that the emperor was come out, we were led into a spacious place, where we saw him mounted, with an umbrella held over his head; his courtiers stood barefooted on each side, in the habit of slaves, and behind him his guards were drawn up in the figure of a half-moon.

We marched towards the emperor with our music playing, till we came within about eighty yards of him, when the old monarch alighting from his horse, prostrated himself on the earth to pray, and continued for some minutes with his face so close to the earth, that when we came up to him, the dust remained upon his nose. When he had done, he instantly mounted, and took a lance in his hand.

The ambassadors and we bowed as we approached the emperor, when nodding his head, he cried several times, bono, and bade the ambassador be covered, with which he complied, and, at the same time, delivered his majesty's letter, tied up in a silk handkerchief, into the emperor's hand, observing, that

he was come from the king of Great Britain, his master, to settle peace, friendship, and a good understanding, between the two crowns, and that he had brought him a present, which he hoped he would accept. The emperor replied, he should have every thing he came for, because he loved the English; and that such of the Moors, whom the ambassador had brought over with him, as were able, should pay their ransom, and those who were not, the bassa of Tetuan should pay for; but, recollecting himself, he added, the English make no slaves, nor sell any. Upon which the ambassador told him, he hoped he would have the same regard for the king his master's subjects, and admit them to return home into their own country; a charity becoming so potent a monarch. Soon after, the emperor, speaking to the bassa of Tetuan, the latter prostrated himself on the earth, kissed it, and arising, went up to the emperor, and kissed his foot: which they all do very often, when he talks to them, and then retire backwards into their places again.

The emperor was mounted on a black horse. His negroes fanned, and beat the flies from the horse with cloths, and the umbrella was constantly kept twirling over his head, to produce a little wind; the man that carried it also taking care to move as his horse did, that no sun might come upon the emperor. His dress differed little from that of his bassas: but the handle of his scimetar was of gold, and set with emeralds; and his saddle was covered with scarlet cloth, embroidered with gold, with one pistol in a cloth case, on the left hand side.

On our leaving the emperor, which we did by going backwards a good way, we were conducted, by his majesty's order, to the palace. We were first led

into a large square building, with piazzas all round: this was the queen of Xeriph's apartment. The arches were wrought with plaister fret-work, in flowers, and supported by neat stone pillars; the bottom and sides, for above five feet high, were chequered with tiles of several colours, as were all the apartments, walks, passages, and underneath the arches, which gave a beautiful air of neatness to all the buildings. From thence we were led to a magazine, near a quarter of a mile long, and not above thirty feet broad, in which were hung up great quantities of arms in cases.

We were then carried into another large and spacious building, with piazzas all round, like the former, where lived two of the emperor's wives, much esteemed by him.

From thence passing through some neat walks, and passages of chequer-work, we came to another building, that had a large garden in the middle, planted round with tall cypress-trees: the garden is sunk sixty or seventy feet below the foundation of the building, over which runs a terrace-walk, from one side to the other, about half a mile long, and fifteen or sixteen broad, all the way shaded at the top, with vines and other greens, supported by a strong well-made wood-work. In this walk was a chariot, that went with springs, and a small calash, in which, we were told, the emperor was sometimes drawn by women and eunuchs.

We passed through several other squares, and long buildings, now and then seeing the Christians upon the top of high walls, beating down the mortar with heavy pieces of wood, something like those used by our pavers in driving down the stones: these they all raise together, and keep time in their strokes,

After we had been about three hours viewing the palace, we were again conducted to the emperor, who was on horseback, viewing a magazine of lances, and other arms. At the approach of the ambassador, he asked him how he liked his palace? the ambassador said it was one of the noblest on the face of the earth; at which the emperor said, thank God. Some English boys then falling prostrate, and giving him the usual salutation, God bless thy power; the emperor asked of what nation they were, and being told they were English, he bid them go home with the ambassador, and see him to bed; upon which the ambassador returned the emperor thanks, and took his leave.

At night one of the queens sent some provisions, dressed in the palace, and fruit, desiring to know how the ambassador did, and wishing him a good night. The victuals were high-seasoned, and stewed with roots and spices.

The next day we were sent for again, to see the palace; where arriving about nine o'clock, we were first shown some large rooms full of men and boys, making saddles, stocks for guns, scabbards for scimeters, and other things. From thence we passed through several large, neat buildings, and, at length, entered the most inward and beautiful parts of the palace, which has a garden in the middle, planted round with cypress, and other trees. All the columns of this building, which is of a vast length, are of marble, and said to be ancient Roman pillars, transported hither from Salee; the arches and doors of the apartments are finely adorned.

Here one of the queens sent us a collation of dates, grapes, melons, almonds and raisins, figs and sweetmeats. The fruit was very welcome, for walking

had made us dry; we therefore sat down under a piazza, and were attended by the maids of the palace, whose jetty skins received no small embellishment from the shining bracelets, and silver trinkets they wore in great plenty on their arms and legs, with gold chains about their necks, monstrous large ear-rings, and other African ornaments; we were all the while observed by the emperor's women, though we did not know it till afterwards.

This regale being ended, we parted from our black attendants, and were conducted to another neat, regular building, with piazzas all round. The area was all chequer-work, and in the middle was a row of marble basins, at certain distances, with little channels cut in stone, conveying water from one to the other. Here is a magazine and treasury. We afterwards visited the inside of an apartment where one of the queens formerly lived; we saw, also, the baths, and some beautiful cobahs belonging to that apartment. From thence we were led through several other buildings, consisting, for the most part, of several oblong squares, with piazzas, under which the doors enter into the lodgings, which are generally ground rooms. The doors of each building are all of one size and form, finely inlaid, and some of them gilt. In one of these squares was a fountain, with channels of marble, that formed a very neat and pretty labyrinth. We afterwards visited some other stately cobahs, which are lofty and magnificent rooms, each covered with a dome, painted a sky-colour, adorned with stars, and a golden sun in the middle, of curious workmanship.

This palace is about four miles in circumference, and is almost square. It stands on even ground, and

has no hill near it. The buildings are of rich mortar, without brick, or stone, except for pillars and arches, and the mortar so well wrought, that the walls are like one entire piece of terrass. The whole building is exceeding massy, the outer wall being twenty-five feet thick. Going to take a distant prospect of this structure, we passed through a large field, where, on each side of the path, were great numbers of rats, of a prodigious size, which burrowed in the earth, like rabbits, and ran about so thick, that the ground was almost covered with them, letting us come within eight or ten yards of them, before they would go into their holes; and having passed up to them, they again appeared above ground, so that both before us and behind us were vast multitudes of them. At the end of this field, which is of great extent, is a garden of pomegranates, planted in a valley, over which the emperor has built a strong bridge, that reaches from the top of one hill to the other, for the more commodious passing over them.

On the 22d of July, the ambassador had his second audience, when the emperor had ordered all the English captives to be drawn up in his palace. We went with the music playing, as before, and found the emperor sitting under a piazza; but mounting his horse, and, after the first compliments, waving his hand to the captives, he bade them go home with the ambassador into their own country; upon which they all fell prostrate, crying, God bless thy power, and were going out of the presence, when the emperor, causing them to stay, added, that he loved the ambassador, and all the English, because he knew they loved him and his house, and that there should not be an Englishman a slave in his

empire; then waving his hand again to the captives, they went away, and the ambassador returned the emperor thanks for the honour he had done him; after some other compliments, that prince, turning his horse, galloped away.

On the 25th, the ambassador went to visit Muley Ally, one of the emperor's sons, who received him sitting on a silk carpet, wrought with gold in large flowers. He had two black boys fanning him, one of them dressed in a vest of black and white flowered velvet, the other was of yellow, speckled with black. The prince's garment was of rich cloth of gold. They brought us chairs, and we sat down for some time, the ambassador talking to the prince by one of our captives, who rested himself on his hands and knees, at the threshold of the door, and when he spoke, prostrated himself almost close to the ground. We were then led up stairs, and entertained with wine and music till dinner, which consisted of above twenty large dishes, dressed several ways.

Mequinez is situated in a delightful plain, at the distance of about twelve leagues from the city of Fez, and was an inconsiderable place before the emperor chose to build that palace there, which has rendered it the metropolis of a large empire.

In the midst of the city live the Jews, who have a place to themselves, the gates of which are locked at night. They have an alcaid, to protect them from being plundered by the common people; for as it is death for them to curse, or lift their hand against the meanest Moor, the very boys kick them about at their pleasure, against whom they have no remedy but running away.

Close to Mequinez, on the north-west side, and only divided from it by a road, stands a large ne-

gro-town, that takes up as much ground as the city; but the houses are neither so high, nor so well built. Its inhabitants are either all blacks or tawnies, out of which the emperor recruits the soldiers for his court.

The emperor, who treated us with such civility, was named Muley Abdallah, and was eighty-seven years of age, about fifty of which he had spent on the throne. But though his behaviour to us was obliging, he might justly be termed a monster in the human form, and one of the most bloody tyrants that ever plagued mankind; for his life was one continued scene of exactions, murders, and the most horrid acts of cruelty, daily exercised on his slaves, and his miserable subjects. Yet this wretch was esteemed a saint; he was continually prostrating himself on the earth, to offer up his petitions to Mahomet, and perpetually exercising wanton acts of inhumanity. By his four wives, and the many thousand women he had in his seraglio, during his long reign, he is said to have seven hundred sons, able to mount a horse: but the number of his daughters is not known.

It is a thousand pities that so fine a country should be subject to a government, that, in the most effectual manner, discourages industry and improvements: for the climate is delightful, though too hot; and the soil extremely fertile, producing every thing that can contribute to use and pleasure, even beyond imagination, nature, in a great measure, supplying the deficiency of their industry. They imitate the Spaniards in their manner of tilling the ground, which produces great quantities of wheat, barley, peas, beans, hemp and flax; and they reap three times between May and September. Would

the government but countenance industry, or at least, allow the people to enjoy in peace the fruit of their labour, the land would be capable of producing a hundred times as much as is now consumed in the country; for it is said, that a hundredth part of the land is not cultivated.

The chief commodities exported from thence, are tin, copper, hides, wool, cordovans, dates, honey, wax, raisins, olives, almonds, gum-arabic, gum-sandric, elephant's-teeth, ostrich-feathers, indigo and fine mats.

Fez is the centre of the trade of this empire, and from thence the caravans go to Mecca and Medina, carrying goods into the East; and from thence large caravans set out every year to Guinea.

On the 27th of July, a little before sun-set, we left Mequinez, with the articles of peace, signed by the emperor, and travelling the same road we came, arrived at Tetuan on the 12th of August. Some of our captives died there, and upon the road; one was drowned in the river Alcassar. We embarked with two hundred and six of the captives, who were all that were left alive, and had not turned Moors. From them we learned, that at our coming to Mequinez, there were reckoned to be 1100 Christian slaves in the kingdom, about three hundred of whom were English, without reckoning nineteen who had embraced the Mahometan religion; there were four hundred Spaniards, one hundred and sixty-five Portuguese, one hundred and fifty-two French, sixty-nine Dutch, twenty-five Genoese and three Greeks; but some of all these different nations have been induced to change their religion, and thereby lost all hope of being redeemed.

OF

THE RELIGION OF THE MAHOMETANS,

WITH

*A DESCRIPTION OF MECCA AND MEDINA, BY JOSEPH PITTS.**

CHAP. I.

The author is carried into Algiers, where he is sold for a slave, and severely treated by his master, who afterwards sells him. The kindness shown him by the English consul at Tunis. The cruel manner by which his new master prevails on him to turn Mahometan. An account of the ceremonies of the Mahometan worship in their mosques.

HAVING a strong inclination to the sea, I entered in the year 1678, when I was about fourteen or fifteen years of age, on board the Speedwell, at Lymsom, near Exeter, Mr. George Taylor, master, on a trading voyage to Newfoundland, from thence to Bilboa, from thence to the Canaries, and so home; but on our coming near the coast of Spain, we had the misfortune to be taken by an Algerine rover, and carried to Algiers.

* Though many learned and ingenious authors have wrote on the religion of the Mahometans, none seem so qualified for the task as Mr. Pitts of Exeter, who, when a youth, was taken captive by the Algerines, and by the force of torment, in a strange country, where he had no Christian friend to comfort and strengthen him, was unhappily compelled to seem to embrace the religion of the country. Persecution may, indeed, shake the resolution of the mind, but can never convince the judgment. Thus it happened with our author; he was still a Christian; yet

On our landing we were carried to the captain's house, where we were allowed only bread and water. The next morning we were driven to the dey's, who having chosen an eighth part of the slaves for the service of the public, the rest of us were driven to the market-place for the sale of Christians, who are disposed of by way of auction; but after the bidders have done bidding, the slaves are driven again to the dey's house, where any that are disposed to advance above what was bidden at the market, may: but then, whatever exceeds the bidding in that place, belongs not to the pirates, but to the dey.

I was bought by a man who treated me with the utmost cruelty; and though it is very uncommon for the Algerines to trouble themselves about the religion of their slaves, my patroon, or master, was continually beating me, in order to force me to become a Mahometan. With this cruel man I lived about two or three months, and he then sent me to sea. I gladly went on board, flattering myself with the hopes of our being taken by some vessels belonging to the Christians. We were out two months,

as he assumed the garb and manners of a Mahometan, he was admitted into their mosques, and allowed to visit the supposed sacred places of Mecca and Medina.

We have already, in the course of this work, given an account of such of their ceremonies and opinions as fall within the public notice. We shall here show the superstitions as naked as they appear to the Mahometans themselves, and describe places which no Christian is allowed to see: objects of curiosity and instruction, that must appear to every inquisitive mind as highly worthy of attention. But, at the same time, we shall here forbear to enter into a description of the country of Algiers; this, with the other piratical states, we reserve for the learned pen of Dr. Shaw, whose observations, in this respect, are more curious and extensive.

in which we only took one Portuguese ship; and my heart sunk within me, on its being resolved to return to Algiers, where I expected to be treated with the same cruelty by my inhuman master, who had staid on shore. But, to my great satisfaction, in a few days after my return to that city, he sold me to a person who lived in the country, and had many slaves, both Christians and negroes.

My second patroon had two brothers in Algiers, and one at Tunis: I was bought in order to be given to the latter, and was very handsomely dressed, to enhance the value of the present. Soon after my patroon and I sailed for Tunis, where we arrived within fourteen or fifteen days. We immediately went to the house of my master's brother. The next day a young man, my patroon's nephew, being proud of having a Christian to wait on him, made me walk after him; to which I readily consented, from my desire to see the city. As I was attending my new master through the streets, I met with a gentleman, dressed like a Christian, who asked me, if I was an Englishman? I answered, yes. He then inquired, how I came thither? to which I replied, I came with my patroon. He then desired to know, if I was a slave; and I let him know that I was, and that I came from Algiers. Not being willing to enter into further discourse in the public street, he invited the young man on whom I waited to come to see him at such an hour of the day, and to bring me to his house, which the youth readily promised.

The gentleman was no sooner gone, than my young master, to my no small pleasure, told me, that he was the English consul. We went at the time appointed, and I was directed to his chamber,

while the young spark was eating and drinking in another room. The consul asked me many questions, and among the rest, whether I could write, and understood arithmetic; and telling him I could do both tolerably well, he called for pen, ink and paper, and bid me write a line; on which I wrote, "The Lord be my guide; in him will I trust." He seemed pleased, and, after some farther conversation, kindly told me, that if I were left at Tunis, he would order matters to my satisfaction; but if my patroon designed to carry me back again to Algiers, I should let him know it. Telling me, if I had so much liberty, I should be welcome to come every day to his house.

When I had been at Tunis about thirty days, I, to my great grief, heard that my patroon's brother would not accept of me, and that I must return to Algiers. This news I communicated to the consul, who endeavoured to remove my concern, by telling me, that he and two other English merchants would the next day endeavour to procure my redemption: this indeed they attempted, and agreed to give three hundred dollars for me; but my patroon insisting on five hundred, the consul, when I saw him again, told me that I must have patience, for a hundred pounds was a considerable sum to be contributed by three only. Upon this, bursting into tears, I returned him a thousand thanks for his generous good-will; when the consul, laying his hand on my head, bid me serve God, and be chearful, and when he returned to England he would prefer a petition to the king for me.

Thus were all my hopes vanished. My patroon returned with me to Algiers; and some time after, being made captain of a troop of horse, he took me

with him to the camp; when his brothers being also in the army, the youngest was continually persuading me to turn Mahometan; and finding all his arguments ineffectual, he applied to my master, telling him, he had been a debauched man, and a murderer; but that making me a proselyte would atone for his past crimes. Upon this my master, the elder brother, began also to persuade and threaten me, and one day when the barber came to shave him, he bid me kneel before him, which I did. He then ordered the barber to cut off my hair: I, mistrusting them, began to struggle; but by mere force they cut off my hair, and then the barber strove to shave my head, my patroon all the while holding my hands. I kept shaking my head, and he kept striking me in the face. My head was at length with difficulty shaved, and my patroon would then have me take off my clothes, and put on the Turkish habit; but I plainly told him I would not: whereupon I was dragged to another tent, where we kept our provisions, and there the cook and the steward stripped me, and one of them held me, while the other put on me the Turkish garb. All this while I kept crying, and told my patroon, that though he had changed my habit, he could not change my heart.

The following night he used entreaties that I would gratify him by renouncing my religion. I told him it was against my conscience, and desired him to sell me and buy another boy, who might, perhaps, be more easily won; but, for my part, I was afraid of being everlastingly damned if I complied with his request. He told me he would pawn his soul for mine, and made use of many other importunate expressions. At length I desired him to

let me go to bed, and I would pray to God, and if I found better reasons suggested to my mind for changing my opinion by the next morning, I did not know what I might do; but if I continued in the same mind, I desired him to say no more on that subject.

To this he agreed, and I went to bed; but he had not patience to stay till the morning for my answer. He awoke me in the night, and asked me what were my sentiments now? I told him they were the same as before: on which he seized my right hand, and endeavoured to make me hold up my fore-finger, as they do in uttering the Mahometan creed, but I bent it down with all my force; when, seeing nothing was to be done without violence, he called two of his servants, and commanded them to tie up my feet with a rope to the post of the tent, which being done, he with a great cudgel beat me on my bare feet, and being a strong man, his blows fell very heavy. I roared out with pain; but the more I cried, the more furiously he laid on, threatening that he would bastinado me to death if I did not turn, and stamping with his foot on my mouth, to stop the noise of my crying. At which I begged him to dispatch me out of the way; but he continued beating me. Having endured this merciless usage till I was ready to faint and die under it, and yet saw him as mad and implacable as ever, I begged him to forbear, and I would turn. Breathing awhile, he urged me to repeat the words, "La Allah ell Allah, Mohammed resul Allah;" that is, "There is but one God, and Mahomet the prophet of God:" but I held him in suspense, and at length told him that I could not speak then; at which he was more enraged than before, and fell upon me again in the

most barbarous manner. After having received many more blows, I again besought him to hold his hand, and gave him fresh hopes of my turning Mahometan; but, after a short respite, I told him as before, I could not do what he desired. Thus I held him in suspense three or four times; at last finding his cruelty insatiable unless I turned, and overcome by pain and terror, I spoke the words, holding up the fore-finger of my right hand. Presently I was had to a fire, care was taken of my feet, and I was put to bed, but was unable to stand for several days.

All the ceremony used by one who turns Mahometan by compulsion, is only holding up the fore-finger of his right hand, and pronouncing the above words: but when any person voluntarily turns from his religion to the Mahometan, a great deal of formality is used. In this case he goes to the court, where the dey and divan sits, and declaring his willingness to be a Mahometan, he is mounted on a fine horse, adorned with rich trappings, and is very handsomely dressed, with a turban on his head; but nothing of this is to be called his own; only there is given him two or three yards of broad-cloth, which is laid before him on the saddle. Thus he rides all round the city, carrying an arrow in his right hand, which he holds straight up, thus supporting the fore-finger of his right hand, which he holds up against it. He is attended with drums and other music, with twenty or thirty persons, who march in order on each side of the horse, with naked swords in their hands. There is also a person on each side of the street, as he marches through, to receive what people are pleased to give him; and one here and there drops perhaps the value of a farthing or a halfpenny. Meanwhile the crier goes

before, giving thanks to God for the proselyte that is made. A few days after the circumciser comes and performs his office, and then he is a Mahometan to all intents and purposes. It is pretended by some writers, that when any thus voluntarily turns Mahometan, he throws a dart at the picture of Jesus Christ, in token of his disowning him; but there is no such custom.

About two or three months after I was taken a slave, I had found means of sending a letter to my father, giving him an account of what had happened; to which I received a kind and affectionate answer, a few days after I had been thus induced, by my patroon's barbarity, to turn from my religion: but in this answer he tenderly exhorted me to let no methods of cruelty prevail on me to deny my blessed Saviour; and observed, that he had rather hear of my death than of my being a Mahometan.

This letter threw me into the greatest dejection of mind, and a few days after I wrote a second letter to my father, in which I let him know, that I was forced, by the cruelty of my master, to turn Mahometan, but that I was a Christian in my heart; and, that as soon as ever I could find an opportunity I would endeavour to make my escape. After this several other letters passed between us.

Notwithstanding what I had done, I still lived a miserable life with my patroon; and I was often so beaten by him, that my blood ran upon the ground, for a Christian slave does not, by turning Mahometan, become free. Besides, he now hated me, from his suspecting my sincerity; and on that account I fared, in many respects, worse than my fellow-slaves. I lay with them in the stable, and also still eat with them. Our provisions were very coarse,

and mostly barley-bread with sour milk; but if a sheep happened to die, the flesh came to our share.

Though the Mahometans of this country have all the outward appearance of religion, yet almost all kinds of wickedness, except murder or theft, are left unpunished. They are generally very strict in praying five times a day, and in their numerous ablutions, in which they are extremely exact. I shall more particularly describe the worship of the mosques, which Christians are not allowed to enter; even the female sex, of their own religion, are excluded from having any share in the public worship.

The clerk having called, from the steeple of the mosque, the people immediately haste thither. The inside of these buildings have neither pews nor seats, but a plain floor spread over with mats, except near the imam, where carpets are spread. The galleries are likewise spread with mats. In the mosques are neither pictures nor statues, for they utterly abhor images, and the walls are all white. On coming to the door, the men put off their slippers, walk in bare-foot, and putting the soles of their slippers together, place them before them, then kneeling, rest upon their heels. The imam is not raised above the people; his back is towards them: but the mezzins, or clerks, are placed in a gallery by themselves, where they observe his motions, and begin with much the same words as they had before used in calling from the steeple: that is, "God is great. God is great. I testify that there is no god besides God. I testify that Mahomet is the messenger of God. I testify that Mahomet is the messenger of God. Haste to prayers. Haste to prayers. Haste to a good work. Haste to a good work. Now prayers are beginning. Now prayers are beginning. Now

prayers are beginning. God is great. There is no god besides God." On his saying the last words, all the congregation bring their two thumbs together, and kiss them three times; at every kiss they touch their forehead with their thumbs, and then rising up all on their legs, they stand exactly close to each other in even ranks.

They all imitate the imam in the front, who is no sooner on his feet than he brings his two thumbs to touch the lower part of his ears, on which the mezzin, or clerk above, cries out, "God is great," at the hearing of which they all touch their ears, saying the same to themselves. The imam then says a short lesson out of the koran, which being ended, he bows with his hands resting on his knees, on which the mezzin again makes the same exclamation; and when the imam recovers himself, and stands upright, it is again repeated.

The imam now placing his hands on his thighs, gently sinks on his knees, then stretching forth his hands on the ground, brings his forehead to touch it, at which he repeats again, "God is great." The imam then recovers himself on his knees, with his hands on his thighs, and stretches his hands on the ground as before, the clerk repeating the same expressions. All which postures and ceremonies the imam performs a second time, and the mezzin uses the same words as the first: which being done, the imam sits still on his heels about a minute, with his hands on his thighs, and fixing his eyes on the floor, says a short prayer, at the conclusion of which he looks over his right shoulder, and then over his left, saying at each, "Welcome, my angels;" or "Peace be to you;" for they hold that every one has two angels to attend him, especially at the time

of their worship. It must be observed, that all in the same congregation use the same gestures as the imam, and all at the same instant; the mezzin speaking loud is a sufficient token when to bow or rise, and they all stand with their faces towards Mecca.

At the conclusion of their worship, the imam, who officiates at the upper end of the mosque, kneeling in an oval place in the wall, and turning his face towards the congregation, who are all upon their knees imitating him, he takes out his beads, which are ninety-nine in number, and have a partition between every thirty-three; these they turn over, and for each of the first thirty-three they say, "Admire God;" for the second thirty-three they cry, "Thanks be to God;" and for the third thirty-three, "God is great;" which being ended, the imam with the whole assembly hold up their hands at a little distance from their faces, putting up their silent orisons; and, to conclude all, smooth down their faces with their hands, take up their slippers, and go their way.

In this manner they behave in their public worship, which lasts about a quarter of an hour, and is repeated with some variations five times a day; and on Friday, which is their sabbath, the imam, with a staff in his hand, mounts six or seven steps, and makes a short sermon about a quarter of an hour long.

CHAP. II.

The author, delivered from the tyranny of his master, is purchased by another, who takes him to Mecca and Medina. A description of those places, and of the worship performed there. His return from thence, escape, and arrival in England.

MY patroon, with whom I lived very unhappily, and whose cruelty, added to the uneasiness of my

mind, rendered life a burden, at length engaged in a rebellion against the dey, with the hopes of obtaining that office; but this at last cost him his life, for being taken prisoner, he was beheaded.

I was now in hopes that my patroona, or mistress, would have given me my freedom; but this she refused, and sold me in Algiers, where I was led by the crier about the streets, and was bought on the third by an old bachelor, who employed me to dress his meat, to wash his clothes, and to do all those things that are looked on as a servant-maid's work in England. I now wanted for neither meat, drink, clothes nor money. After I had lived with him about a year, he resolved to make his pilgrimage to Mecca, and to take me with him. We went by sea to Alexandria in Egypt; but in our passage, being taken sick, and thinking he should die, he took off a girdle which he wore under his sash, in which was much gold, and also my letter of freedom, which he intended to give me when at Mecca, and bidding me put it on, he took my girdle, and put it on himself; which was a convincing proof of his regard for me; but it pleased Providence that he recovered.

We stayed at Alexandria about twenty days, and then steered to Rosetta, where we entered the Nile, and steered up that river to Grand Cairo, where we furnished ourselves with three or four months provisions, that were to serve us until our return to Egypt; and hired camels to carry us to Suez, a small town situated at the end of the Red Sea. We there embarked again, and after about a month's sail, came to a place called Rabbock, about four days sail from Mecca, where all the pilgrims, except those of the female sex, strip off all their

clothes, and covering their bodies with only two wrappers, with their heads bare, and sandals on their feet, go on shore, and travel by land to Mecca; when the scorching heat of the sun sometimes burns the skin off their backs and arms, and greatly swells their heads. However, when any man is in danger of losing his health by these austerities, he may lawfully put on his clothes, on condition, that, when he comes to Mecca, he kills a sheep, and gives it to the poor. But while they wear this mortifying habit, it is held unlawful for them so much as to cut their nails, or to kill a louse or a flea, though they see them sucking their blood. They are likewise to entertain no enmity against any one, to be watchful over their tempers and passions, to observe a strict government of the tongue, and to make continual use of a form of devout expressions. These austerities last seven days.

At Grada, the nearest sea-port town to Mecca, from which it is not quite a day's journey, we unloaded our ships, and here we were met by persons who came to instruct the pilgrims in the ceremonies to be used in their worship.

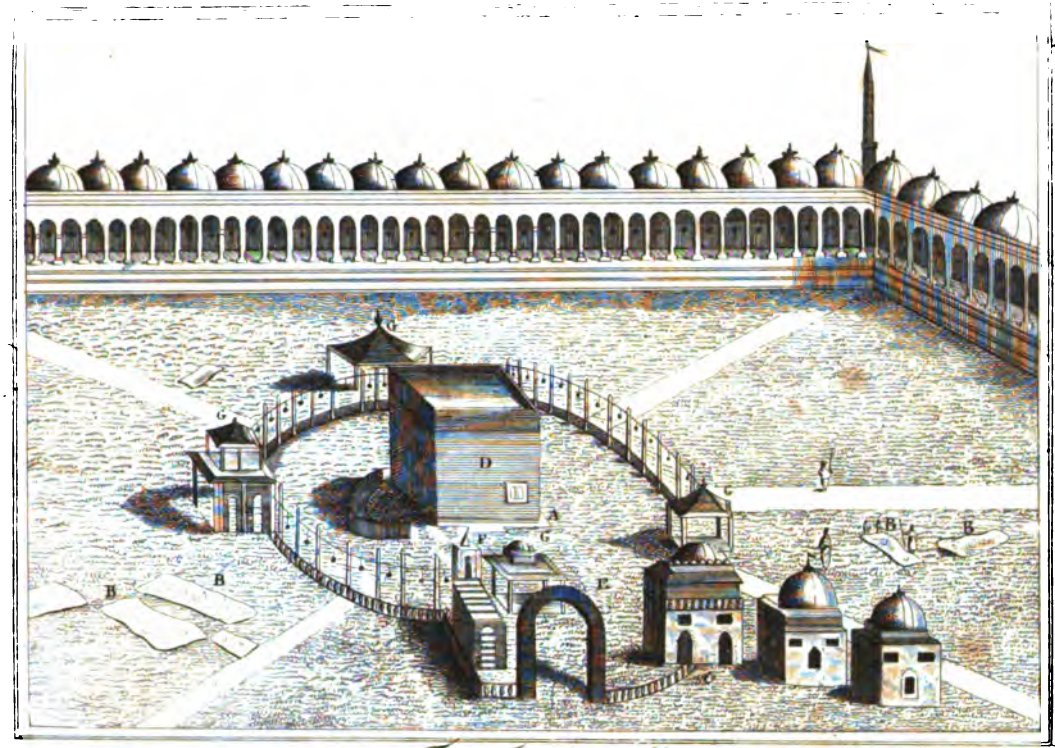
On our arrival at Mecca, the above five persons, who were our guides, conducted us into the great street which is in the midst of the town, and to which the temple joins: he then directed us to the fountains, where we performed our ablutions, and then he took us to the temple, where, leaving our shoes with one who attends to receive them, we entered at the door called, the gate of Peace. Having proceeded a few paces, our guide held up his hand towards the Beat-Allah, and uttered several words, which the pilgrims repeated after him: bursting into tears at the sight of the building. After which

we were led seven times round it, and then were conducted into the street, where we were sometimes to run, and sometimes to walk very quick, the pilgrims behaving with the utmost awe and trembling, and performing these superstitious ceremonies with the most extraordinary devotion. This being over, we returned, and sought out for lodgings.

All the pilgrims think it their indispensible duty to improve their time while they are at Mecca, not only doing their accustomed duty and devotion at the temple, but to spend all their leisure time there, and, as far as their strength will permit, to continue walking round the Beat-Allah; at one corner of which is fastened a black stone, framed with silver, and, every time they come to that corner, they kiss the stone, and having gone round seven times, they perform two prayers. This stone, they say, was formerly white, but the sins of the people, who have kissed it, have rendered it black.

The temple of Mecca is a square building, with an area on the inside, surrounded with piazzas, much like those of the Royal Exchange, London: but the square is near ten times bigger, and over the piazzas is, on each side, a range of domes, which cover little rooms, or cells, the habitations of such as give themselves up to reading, and a devout life; and at each corner is a minaret, or steeple, from which the criers call the people to prayers. The area, on each side of the inclosure, is covered with gravel, except some paths that lead to the Beat-Allah. There are forty-two doors in the outer building that open into the square.

The Beat-Allah, which stands in the centre, is a square solid structure, near twenty-four paces each way, and about twenty feet high, formed of large



The Temple at Mecca.

Dublin Published by J. Christie 17 Ross Lane.

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ASTOR, LENOX AND
TILDEN FOUNDATIONS.

stones, perfectly smooth and plain, without the least carved work. It is covered all over, from top to bottom, with a thick silk; and above the middle part of the covering are letters of gold, embroidered all round, the meaning of which I have forgot; but I think they were some devout expressions. Near the lower part of the building is a large brass ring, through which passes a great cotton rope, to which the lower part of the covering is fastened. The threshold of the door is as high as a man can reach, and therefore, when any person enters the Beat, a set of steps are brought for him to ascend. The door is plated all over with silver, and a covering hangs over it, that reaches to the ground, which is kept turned up all the week, except on Thursday night, and Friday, which is their Sabbath. This covering of the door is so thickly embroidered with gold, that it weighs several score pounds. The top of the building is flat, and covered with lime and sand. It has a long spout to carry off the water when it rains, at which time the people throng, and struggle to get under it, that the water which comes off the Beat may fall upon them, which they esteem a great happiness; and if they can catch some of it to drink, their joy is excessive.

Round the Beat is a pavement of marble, about fifty feet in breadth, on the edge of which stand some pillars of brass, near fifteen feet high, and twenty feet distance from each other: above the middle part of them iron bars are fastened, reaching from one to the other, with glass lamps hanging to each, by brass wires, to give light in the night; for while the pilgrims stay at Mecca, they pay their devotions as much by night as by day.

About twelve paces from the Beat is, what they

call the Sepulchre of Abraham, who, they say, by God's command built the Beat. This sepulchre is inclosed with iron grates, and has a very handsome embroidered covering. At a small distance from it, on the left hand, is the well Zemzem, the water of which is esteemed holy. They pretend that it is as sweet as milk, but I could perceive no other taste in it but that of common water, except its being somewhat brackish. The pilgrims, on their first coming to Mecca, drink of it unreasonably, by which means they are not only purged, but their flesh breaks out in pimples. This they call the purging of their spiritual corruptions.

Many of them carry some of this water home to their respective countries, in little tin pots, and present perhaps half a spoonful of it to each of their friends, which they receive in the hollow of their hands, with abundance of thanks, sipping a little of it, and bestowing the rest on their faces and naked heads.

Opposite each side of the Beat is a small structure, supported on pillars, where the imam, together with the mezzins, perform their devotions and superstitious ceremonies in the sight of all the people. These structures belong to four different sorts of Mahometans.

To give a more perfect idea of this famous building, we have given the reader the following plate, in which,

A is the black stone already mentioned.

B carpets spread on the ground to perform their devotions on.

C the building in which is the well Zemzem, the water of which is accounted salutary to those who drink it.

D the gate of the Beat-Allah, consisting of two folding doors.

E the steps by which they ascend to them.

F a pulpit from which the imam harangues the people.

G the places where the four chief sects of the Mahometans meet.

The Beat-Allah is opened but two days in the space of six weeks, one day for the men, and the next for the women. As I was at Mecca about four months, I had an opportunity of entering it twice, an advantage which many thousands of the hadgees have not met with. All that they have to do is, to hold up their hands, look over each shoulder, and say, "Welcome, my angels," and then offer some petitions; but they are so devout that they will not suffer their eyes to wander. Nay, they say that one was struck blind for gazing about. Disregarding this idle story, I now and then cast an observing eye, but found nothing worthy of notice, only two wooden pillars to support the roof, and a bar of iron fastened to them, on which hung three or four silver lamps, which, I suppose, are but seldom or ever lighted. The floor and the walls are of marble, and the latter are usually hung with silk, which is pulled off before the hadgees enter. Those who enter the Beat stay scarce half a quarter of an hour, because others wait for the same privilege, and while some go in, others are going out.

After all that will, have done this, the sultan of Mecca, who is of the race of Mahomet, does not think himself too good to clean the Beat. He and his favourites, first wash it with the holy water, Zemzem, and after that, with sweet water. The stairs, which were brought to enter in at the door,

being removed, the people croud under the door, to receive the sweepings of the water on their bodies; and the besoms, or brooms, with which the Beat is cleaned, are broken to pieces, and thrown out amongst the mob; when he that gets a small stick, or twig of it, keeps it as a sacred relic.

Every year the covering of the Beat is renewed, and sent from Grand Cairo by order of the grand seignior; and when the caravan goes with the pilgrims to Mecca, the new covering is carried upon two camels, which do no other work all the year long. It is received with extreme joy, some kissing the camels, and bidding them welcome. The old covering being pulled down, the new one is put up by the sultan of Mecca; and he, cutting the old covering in pieces, sells them at a great price to the hadgees.

At Mecca are thousands of blue pigeons, which none will affright or abuse, much less kill them, whence they are so very tame, that they will pick meat out of one's hand, and I myself have fed them. They are called the pigeons of the prophet, and come in great flocks to the temple, where they are usually fed by the hadgees. I have heard some say, that they pay such reverence to the Beat-Allah, that they will never fly over it; but this is not true, for I have often seen them fly over it.

The pilgrims, before they receive the honourable tile of hadgee, again put on their mortifying habit, and go to a hill called Gibbel-el-Orphat, or the Mountain of Knowledge, where there are said to meet no less than 70,000 persons every year, two months and nine days after the fast of Ramadan; and, it is pretended, that if there are fewer than that number, God will supply the deficiency by so

many angels. Indeed, the number of hadgees at this mountain is very great, though I cannot think it amounts to so many. It was, however, a melancholy sight, to behold so many thousands in their garments of humility and mortification, with their naked heads, and their cheeks wet with tears; with sighs and sobs earnestly begging, in a form of penitential expressions, the remission of their sins, and promising newness of life; and thus continuing for the space of four or five hours. After this they all at once receive the title of hadgee from the imam, which they from thence enjoy till their death.

Immediately upon their receiving this name, the trumpet is sounded, and they all leave the hill to return towards Mecca. Having proceeded two or three miles, they rest for that night; but after their devotions each person gathers forty-nine small stones, about the size of a hazel-nut.

The next morning they move to a place called Mina, or Muna, where, they say, Abraham went to offer up his son, and there they all pitch their tents; and then every hadgee throws seven of the stones he had gathered, at a small pillar, crying, "Stone the devil, and them that please him." There are two other of the like pillars, situated near each other; and at each of the three, they, the second day, throw seven stones, and the same number the day after. It is observable, that after they have thrown the seven stones on the first day, the country people having brought great flocks of sheep to be sold, each person buys one, and sacrifices it: some of the flesh they give to their friends and the poor, then pull off their penitential habits, and spend the three days in festivity and rejoicing; but during this time, there are few who are able, who

do not run once at least, to have a fresh sight of the Beat-Allah, which they no sooner behold, than they burst into tears of joy, and having performed their devotions, return back to Mina.

The three days being expired they all return to Mecca, where they must not stay above ten or twelve days, during which a great fair is held, in which are sold all sorts of East-India goods. Almost every one now buys a shroud of fine linen to be buried in, for the advantage of having it dipped in the holy water; and this they are sure to carry with them wherever they go. The evening before they go from Mecca, every one takes a solemn leave of the Beat-Allah, from which they retire backwards, holding up their hands, and offering up their petitions, with their eyes fixed on the building, until they have lost sight of it, and then they burst into tears.

Mecca is situated in a barren spot, about a day's journey from the Red Sea, and is surrounded by a great number of little hills. It is without walls, and the buildings very mean. The climate is exceeding hot, whence the inhabitants, especially the men, usually sleep on the tops of the houses, or in the streets before their doors. Some lay their bedding on a thin matt upon the ground, and others have a slight frame on which they put it; but before they bring it out they sweep the streets and water them. I usually lay on the top of the house, covered only with a linen cloth dipped in water, and wrung out; when I awoke I found it dry, and therefore wetted it again, and thus I did two or three times in a night.

On our leaving Mecca we proceeded on camels to Medina, where Mahomet lies entombed. This is but a small, mean town; but it is walled round,

and has a large mosque, in one corner of which is a place built about fourteen or fifteen paces square; this building has spacious windows, fenced with brass grates. On the inside it has some ornaments. It is covered with a dome, and has a number of lamps: some relate that there are no less than three thousand of them; but I am sure that there are not above a hundred. In the middle of this place is the tomb of Mahomet, surrounded by silk curtains like a bed: but none of the hadgees are permitted to enter it; for the eunuchs alone go in to light the lamps, which burn by night. It is pretended by some, that Mahomet's coffin is suspended by the attractive virtue of a loadstone, fixed to the roof; but this is false; for when I looked through the grate of the window, the curtains that covered the tomb were not half so high as the dome, so that it is impossible it should hang there; nor do the Mahometans pretend that it does.

On our leaving Medina, we passed through Egypt, and having reached Alexandria, I was walking with an Irish renegado on the quay, where we saw an English boat, with a man in it, whom the renegado earnestly desired me to speak to, which I was afraid of doing; however, I at last asked him some questions, which made him inquire where I learned English. I told him in England. He then desired to know if I was an Englishman, and from what part of England I came. I told him from Exeter, and related the manner in which I was taken; but being afraid of holding a long discourse with him, I hastily retired.

The next day, when I was again walking, I observed the same man, and another person with him, who, running up to me, hugged me in his arms,

crying, "I am glad to see thee, with all my heart." At first I did not know him, till he told me who he was, when I found, that when boys we had been play-fellows. I was very desirous of having further talk with him, and he pressed me to drink a glass of wine; but I refused. He then invited me to a coffee-house; but I told him I could not go, because it would be full of Mahometans. I, however, inquired after the health of my father, and my friends, and he told me, that he saw my father a little before he left England. At my desire, he readily promised to carry a letter for me, and I afterwards sent by him a Turkish pipe to my father, a silk purse to my mother, and gave him a sash for himself, telling him, that I hoped God would find out some way for my escape; but my heart bled at parting with him.

My patroon had, however, before this, the generosity to give me, according to his promise, my liberty at Mecca: I was therefore no longer a slave, yet the cruel death that would have been inflicted, had I been found to endeavour to make my escape, and the ill consequence of my giving room for such a suspicion, made me thus cautious.

On my return to Algiers, I entered into the army, and my generous master, who loved me as if I had been his son, freely gave me my board, and let me know, that he proposed to leave me something considerable at his death: but notwithstanding this pleasing prospect, and all the gratitude I felt for his kindness, the hopes of being retaken made me leave him and go to sea; but my wishes were not granted. At length the grand seignior sending to the Algerines for some ships, I resolved to go into one of them, flattering myself with the hopes of

making my escape at Smyrna. I had some time before been afflicted with a humour in one of my eyes, on which I applied to an English slave, who understood physic and surgery, and who lived with Mr. Butler; and he undertaking the cure of it, I went twice or thrice a day to be dressed, where being in no fear of being seen by a Mahometan, I frequently took up a bible, and read in it. One day being found thus employed by Mr. Butler, he seemed to wonder at it; but all I dared to tell him was, that I had no hatred to the bible. In a little time growing better acquainted with him, he invited me to dinner, and, among other things, had a piece of bacon; but I had the precaution to refuse to taste it. He, however, soon found the way to remove my reserve, and I opened my whole heart to him; on which he promised to assist me all in his power, to make my escape; and was so kind as to propose it to Mr. Baker, consul of Algiers, the brother of the consul of Tunis, who had generously endeavoured to redeem me from my slavery to my second patroon.

Mr. Butler introduced me to that gentleman, who kindly wrote me a letter of recommendation to Mr. Raye, consul of Smyrna; charging me, if I should be in danger of death, or a discovery, to convey it overboard for his safety.

With this letter I set sail, with the above fleet, and on our arrival at Smyrna I presented it to the consul, who, having read it, ordered the interpreter to withdraw, and as soon as he was gone, asked me if I was the man mentioned in the letter. I told him I was; then observing that the service was very dangerous, and that if it should be known to the Turks that he was any way concerned in it, it would

cost him his life, and all he was worth, he added, that, however, on Mr. Baker's account, he would do me all the service in his power; but cautioned me not to come to his house, except on some extraordinary occasions.

A day or two after this, I found out an English merchant, who had served part of his apprenticeship at Exeter; I made myself known to him, and this gentleman, whose name was Elliot, promised to assist me, and kindly told me, that I need not run the hazard of going to the consul's house, but if I had any thing of moment to communicate to him, he would do it for me; and I gladly followed this friendly advice.

In a month's time it was cryed about the city of Smyrna, that all Algerines should repair to their ships. All this time no English or Dutch ships came to Smyrna; it was therefore agreed, that to prevent suspicion, I should go to Scio with the Algerines, which I accordingly did, and staid there till the Algerines were gone; but some time after returned to Smyrna, where I kept myself very private, till a French ship was ready to sail.

On the evening before her intended departure, I went on board, dressed like an Englishman, with my beard shaven, a campaign peruke, and a cane in my hand, accompanied by three or four of my friends. The boat that carried us on board was brought just to the house where I lodged; and as we were going into it, there were some Turks of Smyrna walking by, but they had happily no suspicion.

My good friend, Mr. Elliot, had agreed with the captain of the ship to pay four pounds for my passage to Leghorn; but neither the captain nor

any of the Frenchmen knew who I was. After they had brought me safe on board, they took their leave of me, and told me, that if the ship did not sail the next morning, they would visit me again; which accordingly they did, bringing wine and provisions aboard, and were very merry, though I could not help being extremely uneasy till the ship had made sail: nor did I enjoy the least peace of mind till we reached Leghorn, where, as soon as I came on shore, in a transport of joy, I prostrated myself, and kissed the earth, blessing Almighty God for his undeserved mercy, in suffering me once more to set my foot in a Christian country.

From thence I set out by land, and having travelled through Italy and Germany, and at last arriving at Helvoetsluys, crossed in the English packet to Harwich. I had received many instances of civility from strangers on the road; but the very first night I lay ashore in my native country, I was impressed into the king's service, we being at that time at war with France: and though I made known my condition, acquainting them how many years I had been in slavery, and begged for my liberty with tears, yet I was carried to Colchester prison, where I lay some days. While I was there I wrote two letters, one to my father, and the other to sir William Falkener, who was one of the Turkey, or Smyrna company, in London, and on whom I had a small bill for a little money. In a few days I was put aboard a smack, that was to carry the impressed men to the Dreadnought man of war; but I had not been long there before my name was called, there being a letter for me; when, to my great surprise and joy, I found it came from sir William Falkener, who, upon the receipt of mine, notwith-

standing my being an absolute stranger to him, had the humanity to go immediately to the Admiralty-office, and get a protection for me, which the lieutenant had received. This news was so sudden and unexpected, that I could not forbear leaping on the deck.

My first business on my arrival at London was, to wait on that worthy and honourable gentleman, to pay him my thanks for such a singular favour. After which I made what haste I could to Exeter, where I at last arrived, to the great joy of my father, and my other relations and friends, after being absent above sixteen years: but I had the grief to find that my mother had died about a year before my return.

TRAVELS THROUGH BARBARY,

BY

T. SHAW, D.D. AND F.R.S.

CHAP. I.

Of the manner of travelling in Barbary; with a description of Tlemsan, the western province, and its antiquities, particularly of the cities of Oran, Shershell, and Tremesen, or Tlemsan.

THE author, whose ingenious description of the Holy Land we have added to Mr. Maundrell's travels, has, in his account of Barbary, ranged his observations under distinct heads, without mentioning the time, place, or manner in which they were made: but as the method of surveying these countries, the diet and reception of the traveller, with the hardships and dangers to which he is exposed, ought not to be passed over in silence, he gives the reader, in one view, such material circumstances and observations, as might have been dispersed through his travels.

The reader is therefore to be informed, says he, that in the several maritime towns of Barbary, where British factories are established, I was entertained with extraordinary marks of generosity and friendship, having the use not only of their houses, but their horses, janizaries and servants. In the inland towns and villages there is generally a

house set apart for the reception of strangers, with a proper officer to attend it, where persons are lodged and entertained for one night, at the expence of the community, in the best manner the place will afford: but except these, and the places before-mentioned, I met with no houses of entertainment through the whole course of my travels. The furnishing ourselves with tents would not only have been attended with expence and trouble, but would have raised the suspicion of the Arabs: if therefore in the course of our travels, we did not fall in with the hovels of the Kabyles, or the encampments of the Arabs, we had nothing to protect us either from the scorching heat of the sun by day, or the cold of the night, unless we had the happiness to find a grove of trees, the shelf of a rock, or sometimes by good fortune found a cave. When this happened, which was indeed but seldom, our horses were the greatest sufferers: they were, however, our first care; and we gathered for them the grass, stubble, boughs of trees, and such like provender, before we sat down to examine what fragments of a former meal were reserved for ourselves.

When travelling in Barbary, if we were so fortunate as to find an encampment of the Arabs, for we were not fond of visiting the Kabyles, who are not so easily managed, we were entertained one night free cost, and furnished with a sufficient quantity of provisions for ourselves and our horses: besides a bowl of milk, and a basket of raisins, dates, figs, or other dried fruit, generously presented to us on our arrival, the master of the tent where we lodged, fetched us, according to the number of our company, either a kid, a goat, a lamb, or sheep, half of

which was immediately boiled by his wife, and served up with cuscusu; the rest was usually roasted, and reserved for our dinner or breakfast the next day.

But though the tents of the roving herdsmen may shelter us from the weather, they are not without their inconveniences; for the cold and the dews, to which we were every night exposed, in the deserts of Arabia, are much more supportable than the vermin and insects, which constantly molested us here: for, besides fleas and lice, which are here in all their quarters, the apprehensions we were under, of being bit or stung by the viper, the scorpion, or the venomous spider, rarely fails, in some parts of those countries, to interrupt the rest, so grateful to a weary traveller. Indeed, upon sight of one of these venomous creatures, a thaleb, or writer, who happened to be one of my saphees, after he had muttered a few words, exhorted us all to take courage, as he had made it tame and harmless, by his charms and incantations: we are, also, no less offended by their kids, calves, and other young cattle, that are every night tied up in the tents, to prevent their sucking their dams; for the cords being generally made of loose spun yarn, they were continually breaking loose, and trampling over us.

When we were entertained in a courteous manner, which was not always the case, I used to give the master of the tent a knife, a couple of flints, or a little English gun-powder; which, being much stronger than theirs, they highly esteem, and keep it, to serve as priming for their fire-arms: and if his wife was obliging in making our cuscusu savoury, and with expedition, she would return a thousand thanks for a pair of scissors, a large needle, or a skean of thread, which are great rarities.

During the excessive heats of summer, and, particularly, when we were afraid of meeting with a party of Arab freebooters, we travelled in the night, which, according to their proverb, having no eyes, few of them dare to venture abroad, from their not knowing what dangers and ambuscades they may fall into. We had then reason to call to mind the words of the Psalmist,* "Thou makest darkness, that it may be night; wherein all the beasts of the forests do move. The lions roaring after their prey;" the leopards, hyænas, and a variety of other ravenous beasts, calling to, and answering each other; the different sexes, by this means, perhaps, finding out, and corresponding with their mates; these sounds awfully broke in upon the solitude, and destroyed the ideas of the safety we sought for, by travelling at this season.

We did not always take stages of the same length, for when under the apprehension of danger, we travelled through all the bye-paths that were known to our conductors, without resting, sometimes twelve or fifteen hours together; but an ordinary day's journey, exclusive of the time taken up in making observations, seldom exceeded eight or nine hours. We constantly rose at break of day, and setting forward with the sun, travelled till the middle of the afternoon, when we began to look out for the encampments of the Arabs; who, to prevent such parties as ours coming to live upon them, chuse such places as are least conspicuous. And indeed, unless we discovered the smoke of their tents, heard the barking of their dogs, or observed some of their flocks, it was with difficulty we were

* Psal. ciii. 2.

able to find them, and all our labour was frequently ineffectual. When we came up with them, we were accommodated, as I have already said, one night; and if, in travelling the next day,

> ——————— We chanc'd to find
> A new repast, or an untasted spring;
> We bless'd our stars, and thought it luxury.—ADDISON.

In the Holy Land, and upon the isthmus between Egypt and the Red Sea, our conductors cannot be too numerous; but in Barbary, where the Arabs are under great subjection, I was rarely attended by more than three spahees and a servant, all of us well armed: though we were, sometimes, obliged to augment our numbers, particularly when we travelled among the independent Arabs, on the frontiers of the neighbouring kingdoms, or when two contiguous clans were at variance; these, and the freebooters, make no scruple of robbing, plundering, and murdering, not only strangers, but one another.

The best method, to prevent falling into their hands, is, for a traveller to be always dressed in the habit of the country, or like one of the spahees. For the Arabs are jealous, and inquisitive, suspecting every stranger to be a spy, and sent to take a survey of the lands, which, at one time or other, they are taught to fear, will be restored to the Christians.

I cannot help here observing, that a traveller can scarce fail of falling into a serious train of thought, when he observes such large scenes of ruin and desolation, as are seen in these countries. He is struck with the solitude of the few domes and porticoes that are left standing, which, history

tells him, were once crowded with inhabitants: where Syphax and Massinissa, Scipio and Cæsar; where the orthodox Christians and the Arians, the Saracens and the Turks, have, in their turn, given laws. Every pile, every heap of ruins, points out to him the weakness, the instability of all human art and contrivance, reminding him of the many thousands that lie buried below, now lost in oblivion, and forgotten to the world.

Two of the most considerable districts of that part of Africa, which latter ages have distinguished by the name of Barbary, are the kingdoms of Algiers and Tunis. The former is bounded on the north by the Mediterranean Sea; on the east, by the river Zaine, the ancient Tusca, which separates it from Tunis; on the south, by the Saharah, or desart; on the west, by the village of Twunt, and the mountains of Trara, which separates it from Morocco. According to the exactest observations I could make, I find its true length, from Twunt to Tabarka, to be four hundred and sixty miles; it extending from sixteen minutes, west longitude from London, to the river Zaine, in 9° 16′ east. To the west, it is generally about sixty miles broad; and the eastern part is no where less in breadth than one hundred miles. This country is, at present, divided into three provinces; that of Tlemsan to the west, the province of Titterie to the south, and of Constantia to the east of Algiers. Each of these provinces is governed by a bey, or viceroy, appointed and removed at pleasure, by the dey of Algiers.

The remarkable chain of hills, which geographers sometimes place between this country and the Sahara, and at others within the dominions of Algiers, I take to be a continuation of Mount Atlas, though they

are not so high as they are represented by the ancients: for those parts of them, which I have seen, are rarely equal to some of the most lofty mountains in our island; and I question whether they are any where so high as the Alps or the Appenines. If you form the idea of a number of hills, usually of the perpendicular height of four, five, or six hundred yards, with an easy ascent, adorned with groves of fruit and forest trees, rising successively one behind another, with here and there a rocky precipice, and place upon its side, or its summit, a village of Kabyles, encompassed with a mud wall, you will have a just and lively idea of one of these mountains; and you will have no occasion to heighten the picture with the imaginary nocturnal flames, the melodious sounds, or the lascivious revels of the fictitious beings attributed to them by the ancients.

Twunt, and the mountains of Trara, are the western confines of the province of Tlemsan, as the river Ma-saffron, at near two hundred miles distance, bounds it to the east. This province is almost equally distributed into mountains and valleys. Twunt, the frontier village of the Algerines to the sea, is situated about four leagues to the south-west of Cape Hone, and defended by a small fort. This cape is the largest, and one of the most conspicuous promontories to the eastward of the river Malva, or Mellooia.

At some distance from the above cape is the river Tafna, on the western bank of which, almost contiguous to the sea, are the ruins of the ancient Siga, once a royal city of the Numidian kings.

The first town on the coast of any note is, the city of Warren, commonly called Oran, which is about a mile in circumference, and situated on a

declivity near the foot of a mountain, on the summit of which are two castles. Within less than half a furlong of this mountain is another castle, in a situation somewhat higher than the former; but a large vale lying between them, their respective ridges are so remarkably disunited, as to form a convenient land-mark for travellers. To the south and south-east are two other castles, erected upon the same level with the lower part of the town, but separated from it by a deep winding valley, which may be considered as a natural trench to the south side of the city. In the upper part of this valley is a spring of excellent water, above a foot in diameter, which, forming a rivulet, adapts its course to the several windings of the valley, and passing under the walls of the city, plentifully supplies it with water. At every opening of this valley we see such a confused view of precipices, plantations of orange-trees, and rills of water trickling down from the rocks, as appears extremely delightful: for nature rarely displays such a variety of prospects and cool retreats. Near this fine spring is another castle, which is also an important defence to the city.

Three of these castles are regular polygons: but the other two, that is, the highest upon the ridge, and the easternmost of those before the town, are of a different form, and built like our old English castles, with battlements and loop-holes.

The city of Oran has only two gates, both of which open into the valley. The Gate of the Sea, the name given to that nearest to the port, has a large square tower erected over it, which, upon occasion, might be converted into a fort. Adjoining to the upper gate, called the Gate of Tlemsan, is an oblong battery; and the citadel, raised on the

highest part of the city towards the north-west, has all its angles mounted with cannon, while the lower and opposite corner towards the north-east, is defended by a regular bastion.

The Spaniards, on their taking this city, built several beautiful churches, and other edifices in the Roman style, but of less strength and solidity; and have also imitated them, in carving upon the friezes and other convenient places, inscriptions in large characters in their own language.

Three Roman miles from Oran is Arzew, the ancient Arsenaria, behind which the country extends in rich champaign grounds; but on the other side we look down upon the sea, from precipices that are a natural safe-guard to the city. Yet the water, at present used by the inhabitants, is drawn from wells below the precipices, that appear as old as the city; but this water, being beneath the surface of the sea, is brackish: however, to procure the advantage of fresh water, the city was built on cisterns cut in the rock, in order to collect that which fell in rain. But though these still subsist, they are converted into a different use, and serve the inhabitants as caves to dwell in. Among the ruins of the ancient city are scattered several capitals, bases, and shafts of columns; a well wrought Corinthian capital of Parian marble supports a smith's anvil; and in the cadi's house I accidentally discovered a beautiful mosaic pavement, through the rents of a ragged carpet spread over it. There is here also a sepulchral chamber, fifteen feet square, built plain without niches or any other ornaments, though on the walls are several Latin inscriptions in Roman capitals.

Five miles to the southward of Arzew is a large

space of ground, full of pits, from which the neighbouring people are supplied with salt. This commodity, from the facility of digging it, and the shortness of carriage to the adjacent port, would, under any other government, be an invaluable branch of trade, the pits being inexhaustible.

These salt-pits take up an area of about six miles in compass, surrounded with mountains. In winter this space appears like a lake; but in summer the water is exhaled by the heat of the sun, and the salt left behind crystalized.

Five miles to the east of Arzew we pass by two galley ports, under some steep rocky cliffs, one of which opens towards a place called Mustigannim, and the other towards Arzew. Both seem to have been under the protection of a fort situated above them, that was formerly supplied with water from an adjacent mountain, by a conduit that might be easily repaired for use.

The next town to which we came was Mazagran, or Mazachran, an inconsiderable place, encompassed by mud walls, and situated upon the western declivity of a range of hills, within a furlong of the sea. In travelling between this place and Mustigannim, we were entertained with the prospect of a number of orchards, gardens, and country seats, ranged in a beautiful variety along the shore. A chain of hills bounds them to the south and south-east, which not only intercepts the noxious winds from these plantations, but every where breaks out in fountains, to cherish them during the hotter seasons.

Near it is the city of Mustigannim, which was once an episcopal see, when this country was in the possession of the Christians. This last place is bigger than Oran, and built in the form of a theatre, with

a full prospect of the Mediterranean; but on every other side is enclosed up by a circular range of hills that hang over it. The inhabitants have a tradition, that the present city was composed of several contiguous villages; and some vacant spaces between the streets, seem to confirm this opinion. In the midst of the city, near one of these vacant spaces, are the remains of an old Moorish castle, which, from its form, seems to have been erected before the invention of fire-arms. The north-west corner of Mustigannim, which overlooks the port, is surrounded by a strong wall of hewn stone, and has another castle, built in a more regular manner, with a Turkish garrison for its defence; but the city being too much exposed to any body of men that might lodge themselves on the hills behind it, its principal strength lies in the citadel erected upon one of those eminences, which has a full command of the city and country around it.

The good masonry, and beauty, still so observable in some walls and a castle to the north-west, render it probable that they formerly belonged to some Roman fabric; but I did not meet with any thing that had the appearance of the ancient architecture. However, both Mustigannim and Masagran are so copiously supplied with water, so commodiously situated with regard to the fertile and extensive downs behind them, and enjoy such a delightful prospect of the sea and its coast, that they seem stations too valuable to be neglected by the Romans; and, it is probable, that here was the city of Cartenna.

Three leagues to the north-east is a heap of ruins, enclosing a fountain of excellent water, near which a bloody battle is said to have been fought, in which the weaker party were all put to the sword; whence

this place is called Kelmeeta, or, All dead: and three miles to the north-west of this is the mouth of the Shelliff, the most considerable river in the kingdom.

Farther to the east-north-east, at a small distance from the sea, is Tnis, or Tennis, which, though in a low dirty situation, was, before the conquest of the Barbarossæ, the metropolis of one of the petty kingdoms of this country. It has now only a few miserable houses, with a little brook winding by them; but it has been long famous for the great quantity of corn shipped off from thence to Christendom. The Moors have a tradition, that the Tnissans were formerly in such reputation for sorcery, that Pharaoh sent for the wisest of them, to dispute miracles with Moses; and they are still the greatest cheats of all this country.

Farther to the eastward is the city of Shershell, where the inhabitants are famous for making earthen vessels, steel, and such iron-ware as are in demand among the neighbouring Kabyles and Arabs. It consists of low tiled houses, and is a mile in circuit; but was once much larger, and the seat of one of the petty kings of the country. This town is situated amidst the ruins of a city, that was not much inferior to Carthage in extent. These ruins are a proof of its former magnificence; for they abound with fine capitals, columns, capacious cisterns, and beautiful mosaic pavements. The water of the river Heshem, as it is now called, was conveyed thither through a large and noble aqueduct, little inferior to that of Carthage, in the loftiness and strength of its arches, several of the fragments of which, scattered among the neighbouring mountains and valleys, are incontestible proofs of the grandeur and

beauty of the work. There are likewise two other conduits, brought from the mountains to the south and south-west; these still subsist, and as they furnish Shershell with excellent water, while that of the wells is brackish, they may justly be considered as two inestimable legacies left to this place by the ancients.

The situation of this place was nobly adapted to strength and beauty. It was secured from the encroachments of the sea by a strong wall, near forty feet high, supported by buttresses, and winding near two miles along the several creeks of the sea-shore. For two furlongs within this wall the city was on a level, and afterwards rose gradually for the space of a mile to a considerable height, extending over a variety of little hills and valleys. One of the principal gates on the land side, placed about a furlong below the summit of these hills, leads to the rugged mountains of the Beni Menasser; and of the two others near the shore, that to the westward lies under the shade of the high mountains of the Beni Yifrah, while the eastern gate opens towards the mountainous district of Shenoah.

This place, from many circumstances, evidently appears to have been the Julia Cæsaria of the Romans, which was the see of a bishop. The inhabitants have a tradition, that the whole city was destroyed by an earthquake, and that the port, which was formerly large and commodious, was reduced to its present miserable condition, from the arsenal and the other adjacent buildings being thrown into it by the shock. The cothon, which had a communication with the western part of the port, affords a proof of the truth of this tradition; for when the sea is low and calm, we discover all over the area

massy pillars, and pieces of great walls, that can scarcely be conceived to come there by any other way than by some such violent concussions. Indeed, no place could be better contrived for the convenience and safety of their vessels than this cothon, which was fifty yards square, and in every part secure from the wind, the swell and the current of the sea, which are troublesome enough in the port. The founder's art and ingenuity in supplying it with water cannot be sufficiently admired: for this purpose several floors and pavements of terrace and mosaic work were laid upon an eminence, forming the northern mound of the port and the cothon, in which the rain-water was received as it fell, and thence conveyed, by means of some small conduits, into an oval cistern, capable of containing many thousand tons of water. This port is nearly of a circular form, two hundred yards in diameter; but that part of it, which was formerly most secure, is now filled up by a sand-bank that is daily increasing.

The country about the city is extremely fertile, and exceedingly well watered by several brooks; on the banks of one of them is an old ruined town, under a high rocky precipice; and at some distance near these fountains the Algerines have a fortress, in which is a garrison of Moors and Arabs, to prevent the incursions of the Bene Menasser. Certainly nothing can be more entertaining than the variety of prospects every where to be met with in this delightful country.

Five miles to the northward of this fortress is the high mountain of Shenoah, which extends above two leagues along the shore, and is covered to its very summit with a succession of fine plats of

arable land, almost every where hedged in with fruit-trees.

Having passed the river Gurmoat, which is formed by several rills of water that fall from this mountain, we discover a number of stone coffins, of an oblong figure; and a little farther to the east, under a rising ground, are the ruins of Tefessad, or Tfessad, extending two miles along the sea-shore, but the breadth is not equal to one-third of the length. Both at this place and at Shershell we see many arches and walls of brick, of a kind not commonly found in other parts of Barbary, where we may suppose the work to be Roman. The bricks are of a fine paste and colour, only two inches and a half thick, but near a foot square.

Tefessad is situated thirteen miles from Shershell, and appears to have been the ancient Tapsa, which was the see of a bishop. The coast all along from this place to Algiers, in some parts for the breadth of two or three leagues together, is either woody or mountainous, by which the plains of the Mittijiah, behind it, are sheltered from the northerly blasts of wind from the sea.

The Kubber-Romeah, or Roman Sepulchre, or as it may likewise be rendered, the Sepulchre of the Christian Women, is situated on the mountainous part of the sea-coast, seven miles from Tefessad, and is a solid compact edifice; it consists of a very high base, on which is formed a kind of pyramid of steps. This structure, which is built of the finest free-stone, I computed to be a hundred feet in height, and the diameter of the base ninety. The opinion that this structure was erected over a large treasure, has caused several parts of it to be broken down; however, it is still of a sufficient

height to be a land-mark for mariners. This appears to be the monument built by Mela, for the royal family of the Numidian kings.

We shall now examine the southern parts of this province, and begin with the city of Tremesen, or according to the pronunciation of the Moors and Arabs, Tlemsan, or Telemsan. It is situated upon a rising ground, below a range of rocky precipices, upon the first ridge of which is a long, narrow piece of level ground, watered by many springs, which, uniting their streams, fall in a variety of cascades in their approach to Tlemsan; the westernmost of these rivulets turning a variety of mills. In the city is a large reservoir of water, conducted thither by a subterraneous channel, and from thence the usual demands of the city are supplied; for which purpose the water is conducted from thence to the castle, the mosques, and other places. In the west part of the city is a square basin, of Moorish workmanship, two hundred yards long, and about half as broad; in which, according to a tradition of the inhabitants, the kings of Tlemsan took the diversion of sailing, while their subjects were at the same time taught the art of navigation: but this basin was probably designed rather as a reservoir, in case of a siege, and to preserve at all other times a quantity of water sufficient to refresh the great number of fine gardens and plantations below it.

Most of the walls of Tlemsan are composed of a mortar made of sand, lime, and small pebbles, which being well tempered and wrought together, form a substance that has all the strength and solidity of stone.

Tlemsan was formerly divided into distinct wards or partitions, in order, perhaps, the better to put a

stop to any intestine commotion, or to prolong a siege. There were two of these divisions in the time of Edresi, each of which might be considered as a distinct city; it being of a square or oblong figure, inclosed by a wall of the same structure with that of the city: but about the year 1670, Hassan, dey of Algiers, laid most of the city in ruins, as a punishment for the disaffection of the inhabitants. The ancient Tlemsan was about four miles round, but at present there is not above one-sixth part of it remaining. Among these ruins we meet with several shafts of pillars, and other fragments of Roman antiquities; and in the walls of an old mosque, I saw a number of altars, dedicated to the Dii Manes.

In the village of Hubbed, a mile to the eastward of Tlemsan, is the tomb of Sedi Boumaidian, which is visited by all the neighbouring people with the greatest devotion. At the same distance to the westward was the city of Mansourah, which at present has neither house nor inhabitant, though the greatest part of the wall, which is built in the same manner as that of Tlemsan, is still remaining, and incloses an area of two miles in compass, above half of it arable land. Near the centre of this area is a fountain, and a high beautiful tower; but the mosque which belonged to it has undergone the fate of the other buildings.

The plains of Zeidoure begin at the river Isser, below Tlemsan, and extend themselves through a beautiful interchange of hills and valleys, to the distance of thirty miles: this delightful district, watered by a number of springs and rivulets, is cultivated by two numerous clans of Arabs, named Welled Zeire and Halfa. About the middle of this

tract is a high, pointed precipice, called the Pinnacle of the Ravens, with a branch of the Sinan running below it. This river waters a piece of ground, on which formerly stood a city of the same name, thirty-two miles to the northward of Tlemsan.

Near this river I was shown the place where Barbarossa strewed about his treasure; his last, but fruitless effort, to retard the pursuit of his enemies. Upon an eminence on the other side of the river is a Moorish sanctuary, inhabited by several religious.

Eight miles to the southward of Mustygannim is El-Callah, the best market of this country for carpets. It is a dirty, ill-contrived town, built on an eminence of a chain of other mountains. Around it are several villages of the same name, and in a like situation, all of them employed in the same manufacture. It is defended by a citadel and garrison; and from some large stones and pieces of marble, that are here and there to be met with, we have some reason to believe it was formerly a city of the Romans, perhaps the Gitlui or the Apfer of Ptolemy.

In a fine plain, five leagues to the southward of El-Callah, is the town of Mascar, which consists of a considerable number of houses, built with mud walls: it has several lesser villages in its neighbourhood, and a little fort, to prevent any sudden revolt of the Arabs; but it is not allowed to have a Turkish garrison.

Ninety miles to the eastward of Tlemsan are the ruins of Tagadempt, a large city, situated between the rivers Mina and Archew; but abandoned a few years ago by the Arabs, who have, as usual, taken care to leave us several marks of their own humility, and ignorance in architecture, by defacing or pull-

ing down whatever was beautiful and magnificent in the buildings of their ancestors.

Six leagues to the east of Tagadempt are the ruins of Meratte, and two leagues farther are those of Loho. The fertile country below the parallel of the place where the last-mentioned city stood, is cultivated by the Sweede, or Swidde, the most powerful tribe of Arabs in this province. The name signifies black, and, I am told, was occasioned by a standard of that colour, formerly displayed in their marches and battles. They pay no taxes, and serve the Algerines only as volunteers.

Seven miles farther are the ruins of Mejiddah, formerly a Roman station, seated on a rising ground, with the river Shelliff below it; and at some distance, on the banks of the same river, are the ruins of Memon and Sinaah, formerly two contiguous cities, and the see of a bishop. The latter, which I judged to be three miles in circuit, seems to have been by far the most considerable; but the only remains now to be seen are, large pieces of walls, and several capacious cisterns.

El-Khadarah, according to Edresi the ancient Ghadra, which was the see of a bishop, is the next remarkable place in this situation. It is likewise seated on a rising ground, on the banks of the Shelliff, and is equal to Sinaah in the extent of its ruins. A range of mountains, rising from the opposite banks of the Shelliff, shelter it from the north wind; while two other mountains, at a mile's distance, fronting it from the south, supply the beautiful little plain they inclose with a plentiful rill of water. A few paces to the east of the ruins of Chadra are the remains of a large stone bridge, perhaps the only one ever built over the Shelliff;

notwithstanding the inconveniences which travellers are sometimes, in winter, obliged to suffer, by waiting a month together on its banks, before they can ford it.

On an eminence, three miles from the ruins of Sinaah, is a mud-walled village, under the Turkish yoke, named Merjejah, only remarkable for being under the influence and protection of a family of Marabouts, the greatest and most powerful of this country, who have succeeded from father to son through a number of ages.

Beni-Rashid, the Beni-Arax of modern geographers, which is seated eight miles from Merjejah, is in much the same situation. It made a considerable figure in former ages, and had a citadel, two thousand houses, and a race of warlike inhabitants, that commaded the country as far as El-Callah and Mascar. But at present the castle is in ruins; the two thousand houses and its large territories are reduced to a few cottages, and its inhabitants are become cowardly and timorous. The nature of the soil is, however, still the same, and is famous for producing figs and other fruit, remarkably large and delicate.

Descending the mountains of Beni-Rashid, we came to El-Herba, formerly a Roman city, something more than a mile in circuit, situated two leagues to the eastward of the village of Beni-Rashid. Here are several columns of a blueish coloured marble, of good workmanship; but their capitals, which are of the Corinthian order, are much defaced.

Passing to the eastward, over a fertile plain, through which the river Shelliff pleasantly winds its stream, we come to Maniana, or Maliana, built

upon a mountain, two leagues from El-Herba. This city, which was once the see of a bishop, has, at a distance, the appearance of buildings and antiquities; but the fatigue of climbing up to it is poorly recompensed by the sight of only a small village, the houses of which are covered with tiles, instead of terrace, the usual covering of buildings in this country. Maliana has, however, many advantages; it being well watered, surrounded by a number of pleasant gardens and vineyards, and commands a most delightful and extensive prospect. Hither the devotees of Algiers, Bleeda, and the neighbouring country, repair in the spring, to kiss the tomb of Sede Youseph, the tutelar saint of the city. There are here several fragments of Roman architecture; and from an inscription, that seems to relate to the family of Pompey the Great, Martial's fine thought on their misfortunes receives an additional beauty; on our finding that his grandson, and probably his great-grandson, were buried in such an obscure place, and at such a distance from their ancestors.

Eight miles to the east-north-east of Maliana, between the Shelliff and the sea, are the baths of Mereega, the Aquæ Calidæ Colonia of the ancients. The largest and most frequented of these baths is a bason, twelve feet square, and four deep. Here the water bubbles up with a degree of heat just supportable; and hence passes off to another smaller cistern, used by the Jews, who are not allowed to bathe in company with the Mahometans. Both these baths were formerly covered with handsome buildings; but they are now exposed to the weather, and, when I saw them, were half full of stones and rubbish. A great concourse of people are here usually in the spring, the season of these waters,

which are supposed to remove rheumatic pains, to cure the jaundice, and to alleviate most other inveterate ill habits. Higher up the hill is another bath, the water of which being of too intense a heat for bathing, is conveyed through a long pipe into another room, where it is made use of in operations of the same nature and effect as our pumping.

Between this and the lower baths are the ruins of a Roman town, equal in size to that of El-Herba; and at a little distance from them are several tombs, and coffins of stone, some of which, I was informed, were of an unusual bigness. The late lieutenant of the province assured me, that he saw a thigh-bone belonging to them, nearly thirty-six inches in length: but on my being at these baths half a year after, I could not receive the least information about it; and the graves and coffins, that fell under my observation, were only of the usual dimensions. However, the people of this, and other countries, are full of stories and traditions of this nature; which, provided these should not be human bones, which may really be the case, as the Africans are far from being nice and skilful observers, we may possibly account for, from a custom I have somewhere read of, among the Goths and Vandals, that might pass over with them into Africa, of interring the horse with his rider, and the armour of the latter, in the same grave; and this report is confirmed by the long swords, with handles shaped like crosses, often dug up in this country.

These baths are surrounded by a succession of very rugged hills, and deep valleys, each of them, in their turn, very difficult and dangerous to pass over. But this fatigue and danger is sufficiently recompenced, by our being afterwards conducted

through the rich and delightful plains of Mettijiah, lying beyond them, to the northward, which are fifty miles long, and twenty broad, every where well watered by a number of springs and rivulets. Here are many country seats, of the principal inhabitants of Algiers, and the farms, which supply that city with the greatest part of its provisions; for here grain of all kinds, roots, fruit, pot-herbs and flax, are produced in the greatest perfection. However, only a part of this plain properly belongs to this province, of which I am now to give a description.

CHAP. II.

Of that part of the Mauritania Cæsariensis, at present called the Southern Province, or the province of Titterie; with a description of Algiers.

The southern province of Algiers, or the province of Titterie, which is bounded to the eastward by the river Booberak, is greatly inferior to the western in extent, it being scarce sixty miles either in length or breadth. The sea-coast, to the breadth of five or six leagues, is chiefly made up of rich champaign ground; behind which is a chain of rugged mountains, that run, almost in a direct line, through a great part of the province; but beyond them are extensive plains, though none of them are equal to those of Mettijiah.

In this province is Algiers the Warlike, as it is termed by the Turks, the capital of the whole kingdom of the same name. This place, which has for several ages braved the resentment of the greatest powers of Christendom, is not above a mile and

a half in circumference, though it is said to contain 100,000 Mahometans, of whom not above thirty are renegadoes, 15,000 Jews, and about 2,000 Christian slaves. It is situated on the declivity of a hill, facing the north and north-east; the houses rising so gradually above each other, that there is scarce one in the whole city that has not a view of the sea. The walls are however weak, and incapable of defence, except where they are strengthened by additional fortifications. The citadel, which is built upon the highest part of the city, at the western angle, is of an octagonal figure, and each of the sides in view, has port-holes, or embrasures. The north-angle, near which is the Gate of the River, and the south-angle, near Bab Azoone, are each guarded with a small bastion. The New Gate, between Bab Azoone and the citadel, has a square, upright battery; and betwixt the citadel and the Gate of the River, are some jettings out of the wall, with port-holes, but few or no cannon. The ditch, which formerly surrounded the city, is almost entirely filled up, and is of little consequence. From the Gate of the River, and Bab Azoone, to the citadel, the distance, each way, is about three furlongs, in an ascent of between fifteen or twenty degrees.

Between the Gate of the River and a sandy bay, that lies a furlong from it, to the north-west, is the castle of Sitteet Ako-leet; for the most part built in a regular manner, and very capable of annoying an enemy, both in their landing, and afterwards lodging themselves in the adjacent plains and gardens. Half a mile to the east of Bab Azoone is the Ain Rebat, where there is also another sandy bay; between which and Algiers the road is more narrow and rugged than at the Gate of the River, though,

in the narrowest part of it, thirty men may march in front. There is likewise a castle for the security of this road, but it is inferior in strength and extent to that of Sitteet Ako-leet. Both these bays are overlooked by a ridge of hills, lying nearly on a level with the citadel. Two well-built castles are placed here; one of which, from its five acute angles, called the Castle of the Star, is within a furlong of the citadel, and commands the sandy bay by the Gate of the River; the other, called the Emperor's castle, at the distance of half a mile, has a full command of the Castle of the Star, and the sandy bay towards Ain Rebat.

Beyond the Gate of the River, as far as Ras Accon-natter, the shore consists of rocks and precipices; but to the eastward from Ain Rebat, the shore is in most places accessible. The emperor Charles V., in his unfortunate expedition against this city, in 1545, landed his army at Ain Rebat, where there still remains part of a pier, supposed to have been erected for that purpose. The better to secure a communication with his fleet, and to succour his troops, in their intended approaches to the city, he possessed himself of the ridge already mentioned, where he built the inner part of the castle that is still called by his name.

Such is the situation and strength of Algiers on the land side; but towards the sea it is better fortified, and capable of a more obstinate defence: for the embrasures here have all brass guns, in good order. The battery of the Mole Gate, upon the east-angle of the city, is mounted with large pieces of ordnance; one of which, if I am not mistaken, has seven cylinders, each three inches in diameter. Half a furlong to the south-west of the harbour, is

the battery of Fisher's Gate, or the Gate of the Sea, which consists of a double row of cannon, and commands the entrance into the port, and the road before it.

The port is of an oblong figure, one hundred and thirty fathoms long and eighty broad. Its eastern mound, which was formerly an island, is well secured by several fortifications. The round castle, built by the Spaniards, while they were masters of the island, and the two remote batteries erected within this century, are said to be bomb-proof, and the embrasures of each of them are mounted with thirty-six pounders. But the middle battery, which appears to be the oldest, is the least defensible. However, as none of the fortifications are assisted with either mines or out-works, and as the soldiers, who are to guard and defend them, cannot be kept to any regular course of duty and attendance, a few resolute battalions, protected by a small squadron of ships, might soon make themselves masters of the strongest of them.

The naval power of the Algerines has been for some years in a declining condition; they are, however, still able to interrupt the trade of Europe.

There is little within the city that merits the attention of the curious. Upon the tower of the great mosque are some imperfect inscriptions; but the letters, though of a sufficient bigness to be seen at a distance, are so filled up with lime and white-wash, that I could not particularly distinguish them.

The hills and valleys round the city are every where beautified with gardens and country-seats, whither the wealthy part of the inhabitants retire during the summer. These are little white houses,

shaded by a variety of fruit-trees and ever-greens: the gardens are well stocked with pot-herbs, melons and other fruit; and what is most admired in these hot climates, each of them, as well as the city, enjoys a great command of excellent water, from the many rivulets and fountains that every where present themselves. From these sources, the spring-water used at Algiers is brought through a long course of pipes and conduits.

Four miles to the south-east of Algiers is the river Haratach, which rising behind the mountains of the Beni Mousa, and joining the Fig river, runs through the richest part of the Mettijiah. It had formerly a bridge built over it, at a small distance from the sea. Some authors observe, that the ruins of Sasa, otherwise called Old Algiers, are to be seen near its banks; but I could never meet with these ruins, nor obtain the least information about them.

Bleeda and Medea, the only inland cities of this province, are each of them about a mile in circuit; but their walls being chiefly raised with mud, and full of holes made by hornets, can contribute but little to their strength. Some of the houses are flat-roofed, and others tiled; they are plentifully supplied with water, and are encompassed with very fruitful gardens and plantations. At Bleeda a branch of an adjacent rivulet may be conducted through every house and garden; while the several conduits and aqueducts, that supply Medea with water, some of which appear to be Roman works, are capable of being made equally commodious. Both of these cities lie opposite the mouth of the Masaffran; Bleeda at five leagues distance, under the shade of mount Atlas, and Medea three leagues beyond it, on the other side of that mountain; and there is

reason to believe, that the former was the Bida Colonia, and the other the Lamida of Ptolemy.

Jurjura, the highest mountain in Barbary, extends at least eight leagues from the north-east to the south-west; and from one end to the other appears a continued range of naked precipices, securing, by its rugged situation, a number of Kabyles from becoming tributary to the Algerines. In the midst of winter the ridge of this mountain is covered with snow; and it is remarkable, that the inhabitants of one side maintain a hereditary and implacable enmity against those of the other; while, by common consent, a little snow puts a stop to their hostilities during that season.

CHAP. III.

Of that part of the Mauritania Cæsariensis and Numidia, at present called the Eastern province, or the province of Constantina. With a description of Bugia or Boujeiah, Hippo, Cirta or Constantina, and an account of the government of Algiers.

I NOW come to the eastern province of Algiers, distinguished by the name of the province of Constantina, which is nearly equal in extent to the other two, it being 230 miles in length, and about 100 in breadth. The tribute collected here by the viceroy, is even much greater than that of the other two; for the bey of the southern province annually pays into the treasury of Algiers only about 12,000 dollars,* and the bey of the western province, 40 or 50,000: while the viceroy of Constantina never delivers in less than 80, and sometimes 100,000.

* The dollars of Algiers and Tunis usually pass for 3s. 4d. or 3s. 6d. value.

The sea-coast of this province is rocky, almost through its whole extent. The river Booberack is its western boundary; and, at a league's distance upon the sea-coast, the town of Dellys is built, at the foot of a high mountain, out of the ruins of a large city, probably the Rusucurium of the ancients. Here a great part of the old wall, with other ruins, near the summit of the mountain, promise at a distance some extraordinary antiquities; and in a wall just over the harbour, is a small niche, with an image placed in it, in the attitude of a Madona; but the features and drapery are defaced.

Passing by some villages of little consequence, we came to the port of Boujeiah, called by Strabo the port of Sarda. It is much larger than either that of Oran or Arzew, though it is formed in the same manner by a narrow neck of land running out into the sea, a great part of which was formerly faced with a wall of hewn stone, and there was likewise an aqueduct for bringing fresh water to the port; but at present the wall, the aqueduct, and the basins, into which the water discharged itself, are destroyed.

The town of Boujeiah, or Bugia, as it is called by the Europeans, is built upon the ruins of the ancient city, in the same manner, and in a like situation with Dellys, though of thrice the circuit. A great part of the old wall is still remaining, and carried up to the top of a mountain. Besides a castle, which commands the city, there are two others at the bottom of the mountain for the security of the port, and upon the wall of one of them are still remaining the marks of the cannon-balls fired against it by sir William Spragg, in his memorable expedition against this place. This town is defended by

a garrison, notwithstanding which the neighbouring Kabyles lay it in a manner under perpetual blockade. The inhabitants however carry on a considerable trade in plough-shares, mattocks, and other utensils, which they forge out of the iron dug out of the neighbouring mountains; and also great quantities of wax and oil are brought there every market-day by the Kabyles, and shipped off for the Levant and Europe. These Kabyles every market-day raise strange disturbances; indeed as long as the market continues every thing is transacted with the utmost tranquillity, but it is no sooner over than the whole place is in an uproar, and the day is seldom concluded without some flagrant instance of barbarity and rapine.

A little beyond the cape that forms the eastern boundary of the Gulf of Boujeiah, is Jijel, the Igilgili of the ancients, which, though once the see of a bishop, is now reduced to a few miserable houses, and a small fort, where the Turks keep a garrison.

Passing through some inconsiderable villages and several rivers, we came to the Sebba Rous, or the Seven Capes, which are a cluster of so many high, rugged and barren promontories. Among the easternmost of these capes, the Zhoore, a considerable river, discharges itself into the sea. The Welled Attyah and the Beni Friganah, two of the principal clans of these capes, drink of this river; and do not, like the other Kabyles, live in thatched hovels, under the shelter of some forest or mountain, but in caves of the rocks, which they have either dug themselves, or found made to their hands. Upon the approach of any vessel, either in the course of sailing, or by distress of weather, these

inhospitable Kabyles immediately issue out of their holes, and covering the cliffs of the shore with their multitudes, utter a thousand execrable wishes, that God would deliver it into their hands.

At a considerable distance farther to the east is the city of Bona, situated on the south-east declivity of a hill, on the summit of which the Algerines have a castle and garrison. Besides the capacious road before it to the east, Bona had formerly a convenient little port under its very walls to the southward; but by the constant discharge of ballast into the one, and the neglect of cleansing the other, both are daily rendered less safe and commodious. However, a considerable quantity of corn, hides, wool and wax, are annually exported from thence. This city, by proper encouragement, might be rendered the most flourishing place in Barbary; and by repairing the old ruins, introducing fresh water, and removing the rubbish, it would become extremely convenient and delightful.

A mile farther to the south are the ruins of the ancient Hippo, called Hippo Regius, from its being one of the royal cities of the Numidian kings. Silius Italicus observes, that it was formerly one of their favourite seats; and indeed it has the advantage of being strong, and commodiously situated both for commerce and for hunting: it enjoys a healthful air, and affords so fine a prospect, that the eye takes in, at one view, the sea, a spacious harbour, a number of mountains covered with trees, and plains finely watered. Of this city St. Augustine was bishop; and the Moors show a part of the ruins, which they pretend was his convent. The ruins of the city take up about half a league in circuit, and chiefly consist of large broken walls and cisterns,

A little to the east of Cape Rosa is a bastion on a small creek, and the ruins of a fort, which once belonged to a factory settled there by the African company of France; but the unwholesomeness of the situation, from the neighbouring ponds and marshes, obliged them to remove to La Calle. This is at another creek, three leagues farther to the east, where those gentlemen have a magnificent house and garden, a company of soldiers, a good quantity of arms, and some pieces of ordnance. They command the trade of the whole country, and besides the coral fishery, in which they constantly employ three hundred men, monopolize the trade of corn, wool, hides and wax at Bona and several other places; and for these privileges they annually pay to the government of Algiers, the kaide of Bona, and the chiefs of the neighbouring Arabs, 30,000 dollars, or about 5,000 guineas.

The whole tract of this province, from the sea-coast to the southward up to Seteef and Constantina, is almost a continued chain of very high mountains, those to the westward being almost inaccessible; but few of the inhabitants pay any tribute to the viceroy of Algiers. Among those to the eastward, the Turks have a flying-camp during the summer, by which the respective Kabyles are reduced to give some tokens of homage and submission, though they are all of them so tenacious of their liberty, that they will pay no tribute till they are compelled to it by fire and sword. The country near the parallels of Seteef and Constantina is diversified with a beautiful interchange of hills and plains, which afterwards grow less fit for tillage, till they end upon the Sahara, in a long range of mountains, which I suppose to be the Buzara of the ancients.

The richest and most numerous Kabyles in this province are the Zwowah, who possess a large tract of impenetrable mountains, and have several mud-walled villages, among which is the Church of the Cistern, famous for the sepulchre of Sede Hamet ben Dreese, and a college for the support of five hundred thalebs, or men of learning. But their principal village is Konkou, where their sheik, or sultan, as they call him, resides.

Among the mountains of the Beni Abbess is a narrow winding defile, which, for near half a mile, extends between precipices that arise on each side to a great height. At every winding the rock, that originally went across it, and separated one valley from another, is cut in the form of a door-case, six or seven feet wide, and these are called by the Turks, the Gates of Iron. Few persons can pass them without horror; and here a handful of men might defend the pass against a great army.

Two leagues to the south-south-east is another dangerous pass, called the Acaba, or the Ascent. This is the reverse of the former, for here the road extends along a narrow ridge, with precipices and deep valleys on each side; and the least deviation from the beaten path exposes the passenger to the danger of being dashed to pieces by falling to the bottom. The common road from Algiers to the eastward lies through the above pass, and over this ridge.

Seteef, the Sitipha or Sitifi of the ancients, and the metropolis of this part of Mauritania, was built upon a rising ground facing the south, and appears to have been about a league in circuit; but the Arabs have so demolished all the monuments of antiquity at this place, that there are scarcely any

remains of the ancient walls, columns, or cisterns; and the few remaining structures appear plainly to be the work of the more modern inhabitants. There are, however, some inscriptions: and the fountains in the middle of the city are equally delightful and convenient.

To the north-east of Seteef are the ruins of Kasbaite, or Gas-baite, an old Roman city, seated upon a hill, in the middle of other eminences. Among the several fragments of ruins and antiquities, is part of the portico of a small Roman temple, which, from a piece of a broken inscription, appears to have been dedicated to one of the Roman empresses. Upon the declivity of the hill are several sepulchral monuments and inscriptions, most of them beautifully carved with a variety of figures in basso relievo, representing persons mourning, offering incense, or performing some office for the dead.

Five leagues to the north-west of Constantina is the city Meelah, the Milevum of the ancients. It is surrounded with gardens, and plentifully supplied with springs, one of which bubbling up in the centre of the city, is received into a large square basin of Roman workmanship. From this place Constantina is chiefly supplied with herbs and fruit, the last of which, particularly its pomegranates and apples, are in great esteem all over Algiers.

Cirta, or Constantina, as it was afterwards called, is situated forty-eight miles from the sea, and was one of the chief, as well as one of the strongest cities of Numidia. The greatest part of it has been built upon a kind of peninsular promontory, inaccessible on all sides except towards the south-west. This I computed to be above a mile in circuit, ending to the northward in a perpendicular precipice, at least

a hundred fathoms deep. On this side we have a beautiful landscape, arising from a great variety of mountains, vales and rivers, extending before it to a great distance. To the eastward the prospect is bounded by a range of rocks much higher than the city; but towards the south-east the country is more open, and you have a view of distant mountains. On this side the eminence is separated from the neighbouring plains by a deep narrow valley, perpendicular on both sides, where the Rummel conveys its stream, over which was formerly a bridge of excellent workmanship. To the south-west is a neck of land, about half a furlong broad, near which stood the principal gate of the city. This is entirely covered with a series of broken walls, cisterns, and other ruins, that are continued quite down to the river, and from thence are extended along a narrow piece of plain ground, running parallel with the deep valley already mentioned. This was the situation of the ancient city: but the present city is entirely confined to the eminence I have termed the peninsular promontory.

Besides the general traces of a diversity of ruins scattered all over this place, there are still remaining, near the centre of the city, a set of cisterns, which received the water brought thither by an aqueduct; they are about twenty in number, forming an area fifty yards square; but though the aqueduct is in a more ruinous condition than the cisterns, its ruins sufficiently demonstrate the public spirit of the Cirtesians, in erecting a structure that required such an immense quantity of materials.

On the brink of the precipice, to the north, are the remains of a large magnificent edifice, in which the Turkish garrison is now lodged. Four bases,

each seven feet in diameter, with their pedestals, are yet standing, and seem to have belonged to a portico: they are of black stone, little inferior to marble, probably hewn out of that very range of rocky precipices on which they are built. The side-posts of the principal of the city gates are of a beautiful reddish stone, not inferior to marble, and are neatly moulded and pannelled: an altar of white marble also makes part of a neighbouring wall.

The gate towards the south-east is in the same form as the other, though it is much smaller. It leads to the bridge, which, I have observed, is built over this part of the valley. This bridge was a master-piece of its kind, having had the gallery and the piers of the arches adorned with cornices and festoons, oxes heads and garlands, and the keys of the arches embellished with caducei, and other ornaments. Between the two arches is the figure of a woman, treading upon two elephants, with a large scallop-shell for her canopy: this is well executed in a strong relief: the elephants, standing with their faces turned towards each other, twist their trunks together; and the woman, who is dressed in her hair, with a close-bodied garment, like an English riding-habit, raises up her petticoats with her right hand, looking scornfully at the city. In any other situation this groupe might be supposed to belong to some fountain; these being sometimes ornamented with such wanton designs.

Below the bridge the river Rummel begins to turn to the northward, and continues that course through a subterranean passage in the rocks, which is in several places designedly laid open, probably for the convenience of drawing up the water. This seems to have been an extraordinary provision of

nature for the admission of this river, which must have otherwise formed a prodigious lake, and have laid great part of the neighbouring country under water, before it found a passage to the sea. This river falls from its subterranean cavity in a large cataract, a quarter of a mile to the eastward of a place called Seedy Meemon.

Among the ruins to the south-west of the bridge, on the narrow slip of land already mentioned, is the greatest part of a triumphal arch, called the Castle of the Giant. All the mouldings and friezes are curiously embellished with the figures of flowers, battle-axes, and other ornaments. Corinthian pilasters are erected on each side of the grand arch, which is between two smaller. These pilasters are pannelled like the side-posts of the city gates, in a gusto that seems peculiar to the city.

At some leagues distance, to the east of Constantina, are the Silent or Enchanted Baths, situated on a low ground, surrounded with mountains. There are here several springs of an intense heat, and at a small distance there are others, that are, comparatively, extremely cold; near which are the ruins of a few houses, built perhaps for the convenience of those who came here for the benefit of the waters. It is remarkable, that besides the strong sulphureous streams, the heat of the above springs is so great, as to boil a large piece of mutton very tender in a quarter of an hour; and that the rocky ground, over which the water runs, is, for the space of a hundred feet, in a manner dissolved, or rather calcined by it. These rocks being originally soft and uniform, the water, by making every way equal impressions, leaves them in the shape of cones and hemispheres, which being six feet high, and

nearly of the same diameter, the Arabs believe to be the tents of their predecessors, turned into stone. But where these rocks, besides their usual chalky substance, also contain some layers of a harder matter, not so easily dissolved, you are entertained with a confusion of traces and channels, distinguished by the Arabs into camels, horses and sheep, with men, women and children, whom they suppose to have undergone the like fate with their habitations. I observed, that the springs which afforded this water had been frequently stopped; or rather, ceasing to run at one place, had broke out in another; which seems not only to account for the number of cones, but for that variety of traces continued from one or other of these cones, or the fountains, quite down to the river Zenati.

On riding over this place it gives back such a hollow sound, that we were every moment apprehensive of sinking through it. It is therefore probable, that the ground below us was hollow: and may not then the air, pent up in these caverns, afford that mixture of shrill, murmuring, and deep sounds, which, according to the direction of the winds, and the motion of the internal air, issue out along with the water? These sounds the Arabs affirm to be the music of the jenoune, or fairies, who are supposed in a particular manner to make their abodes at this place, and to be the grand agents in all these remarkable appearances.

There are likewise other natural curiosities at this place; for the chalky stone dissolving into a fine impalpable powder, and being carried along with the stream, lodges itself on the sides of the channel, and sometimes on the lips of the fountains themselves; or else embracing twigs, straws and

other bodies, in its way, immediately hardens, and shoots into a bright, fibrous substance, like the asbestos, forming itself at the same time into a variety of glittering figures, and beautiful crystalizations.

The mountains of Auress, to the southward of Constantina, are a knot of eminences running into one another, with several little plains and valleys between them. Both the higher and the lower parts are generally extremely fertile, and are esteemed the garden of the kingdom. They are about one hundred and thirty miles in circuit, and all over them are spread a number of ruins; the most remarkable of which are, those of L'erba, or Tezzoute, the Lambese of the ancients. These ruins are nearly three leagues in circumference; and, among others, consist of magnificent remains of several of the city gates; these, according to a tradition of the Arabs, were forty in number, and the city could send 40,000 armed men out of each: there are still also to be seen, the seats and upper part of an amphitheatre; the frontispiece of a beautiful temple, of the Ionic order, dedicated to Esculapius; a small, but elegant mausoleum, erected in the form of a dome, supported by Corinthian columns; and a large oblong chamber, with a great gate on each side, intended, perhaps, for a triumphal arch. These, and several other edifices of the like nature, sufficiently show the importance of this city in former times.

It is remarkable, that the inhabitants of the mountains of Auress have a quite different mien and complexion from their neighbours: for they are so far from being swarthy, that they are fair and ruddy; and their hair, which, among the other

Kabyles, is of a dark colour, is with them of a deep yellow. These circumstances, notwithstanding their being Mahometans, and their speaking only the common language of the Kabyles, renders it probable that they may be a remnant of the Vandals.

The district of Zaab, the Zebe of the ancients, is a narrow tract of land, that extends under the mountains of Atlas, from the meridian of Messeelah to that of Constantina, and consists of a double row of villages. At Biscara, the capital of this district, is a garrison of the Turks, who have here a small castle, lately built by the bey of Constantina: its chief strength lies in six small pieces of ordnance, with a few unwieldy muskets, likewise mounted on carriages.

The richest of these villages is Lyæna, where the independent Arabs lodge their money and effects. It is under the protection of a numerous clan, to whose bravery it is indebted for the uninterrupted enjoyment of liberty, and for the ill success that has attended all the attempts of the Turks against it. The eating of the flesh of dogs, from whence the Canarii receive their name, and for which the Carthaginians were formerly remarkable, continues in practice to this day among the inhabitants of this district.

Leaving Constantina to the north, we enter into the most extensive and fertile district in all Numidia, peopled by a powerful and warlike tribe called Hanneishah, who have often been of signal service to the Algerines in their wars with Tunis. This whole country is finely watered, and was once interspersed with cities and villages, of which the only vestiges are heaps of ruins.

The midland boundary of this kingdom is the

river Serrat, the waters of which are brackish, and discharge themselves into the Mejerdah. Near its western bank is Gellah, a considerable village, built upon a high pointed mountain, that can only be ascended by one narrow road. This village, which is not to be conquered but by hunger or surprise, is a sanctuary for the rebels and villains of Algiers and Tunis, where they are hospitably entertained till their friends have either procured their pardon, or compounded for their crimes.

Tipsa, the Tipasa of the ancients, is also at present a frontier garrison of the Algerines. This town enjoys a fine situation, and has the principal gate of the ancient city, with some remains of its old walls, and other marks of the figure it made among the cities of Numidia.

The government of the Algerines, which differs little from that of Tunis, consists of the dey and a common council, composed of thirty yiah-bashees, though the mufty, the cady, and sometimes the whole soldiery, are called in to assist. Affairs of moment are sometimes agreed upon by this assembly, before they pass into laws, and the dey is entrusted with the execution of them. But lately little account has been made of this body, which is only convened to consent to what has been before concerted between the dey and his favourites.

The dey is chosen out of the army, the most inferior order having an equal right to that dignity with the highest. And every bold and aspiring soldier, though taken yesterday from the plow, may be considered as heir-apparent to the throne. They are not ashamed to own the meanness of their extraction. Mahomet Bassa, who was dey when I was at Algiers, in a dispute he had once with a

deputy-consul of a neighbouring nation, freely mentioned the meanness of his birth: "My mother," said he, "sold sheep's feet, and my father neat's tongues; but they would have been ashamed to have exposed to sale so worthless a tongue as thine." He who aspires to this high rank does not wait till sickness or age has removed the present possessor, it is enough if he be able to protect himself with the same scymitar which he boldly sheaths in the bowels of his predecessor; for scarcely one in ten of them dies in his bed. However, this factious humour seems at present to be somewhat purged and allayed, by the many seasonable executions that have been lately made of these aspiring members.

The whole force of Algiers, in Turks and Cologlies, is at present computed at about 6,500; 2,000 of whom are supposed to be old, and excused from duty; and of the remaining 4,500, 1,000 are constantly employed in their garrisons, while the rest are either to arm out their cruisers, or form the three flying camps sent out every summer under the provincial viceroys. To these Turkish troops we may join about 2,000 Moorish horse and foot, kept in constant pay; but, being all hereditary enemies to the Turks, are considered as adding little to the strength of the government. This extensive kingdom is indeed kept in obedience, not so much by force of arms, as by carefully observing the old political maxim, "Divide and command;" for there being continual jealousies and disputes between the Arabian tribes, the provincial viceroys have nothing to do but to keep up the ferment, and, at proper times, throw in a new matter for discord. Thus, by playing one tribe against another, they are able to maintain their ground against all opposition.

The officers who command this small army are the aga, or general; thirty yiah-bashees, or colonels: eight hundred bullock-bashees, or captains, and about half the number of oda-bashees, or lieutenants. To these posts they arrive by age, or seniority, the oldest soldier being advanced, upon the death of his captain, &c. though, by the dey's permission, a young soldier may purchase the rank of an elder, the latter degrading himself in return. There is also a singular method of hastening these promotions; the aga is removed as often as the soldiers are paid, which is every two months, he being succeeded by the chiah, who is the eldest of the yiah-bashees; and the vacancy in his order is filled up by the eldest bullock-bashee, &c. The aga, after having thus passed through his office, is considered as superannuated, and thus quietly enjoys his pay.

Though the Algerines acknowledge themselves the grand seignior's vassals, they pay him no manner of obedience.

In the distribution of justice, the cady is the judge. He is generally educated in the seminaries at Constantinople or Grand Cairo; where, it is said, the Roman codes and pandects, translated into the Arabic tongue, are taught and explained; he is obliged to attend once or twice a day at the courts of justice, where he determines the suits that are brought before him; but as he is generally supposed guilty of bribery, all affairs of moment are laid before the dey, or in his absence, before the treasurer, master of the horse, and other principal officers of the regency, who constantly sit in the gate of the palace for that purpose. At these tribunals the cause is soon determined; after which the sentence is executed within less than half an hour. Small

offences are punished with the bastinado. For clipping or debasing the public coin, the old Egyptian punishment is inflicted, which is cutting off the hands. If a Jew or Christian subject is guilty of murder, or any other capital crime, he is burnt alive without the gates of the city: but for the same crime, the Moors and Arabs are either impaled, hung up by the neck over the battlements of the city, or thrown upon hooks fixed in the walls below; where they sometimes hang, in the most dreadful agonies, thirty or forty hours together, before they expire. The Turks, out of respect to their characters, are sent to the aga's house, where, according to the nature of the offence, they are bastinadoed or strangled. When the women offend, they are not exposed to the populace, but sent to a private house of correction; or if the crime be capital, they are tied up in a sack, carried out to sea, and drowned. The western Moors still use the barbarous punishment of sawing the offender asunder; for which purpose they prepare two boards, of the same length and breadth with the unfortunate person, and having tied him between them, they proceed to the execution by beginning at the head. It is said that Kardinash, a person who was formerly ambassador at the court of Great-Britain, lately suffered in this manner: for with respect to the punishment of these countries, little or no regard is paid to the rank of the offender.

As to the form of government among the Arab tribe, it is to be observed, that though they have been for many ages under the Turkish yoke, yet they are seldom interrupted in the enjoyment of their laws; for if they live peaceably, pay regularly the eighth part of the produce of their lands, with a

small poll-tax, annually demanded by the Turks, they are left in the full possession of all their private privileges and customs. Every camp may be considered as a little principality, over which it is usual for the family of the greatest reputation and substance to preside. This honour does not, however, always descend from father to son; but as among their predecessors, the Numidians, when the heir is too young, or subject to any infirmity, they make choice of the uncle, or some other relation, distinguished by his wisdom and prudence. Yet notwithstanding the despotic power lodged in this person, all grievances and disputes are accommodated in as amicable a manner as possible, by calling to his assistance one or two persons out of each tent; and the offender being considered as a brother, the sentence is always given on the favourable side; and even in the most enormous crime, banishment is generally the only punishment inflicted.

CHAP. IV.

Of the kingdom of Tunis, as divided into winter and summer circuits, including an account of the ruins of ancient Carthage. A description of Tunis, Susa, and other considerable places.

THE kingdom of Tunis is bounded on the north-east by the Mediterranean Sea; to the west by Algiers; and to the south by Tripoly; extending from the isle of Jerba in 33° 30′, to Cape Serra in 37° 12′ north latitude; it being 220 miles in length, and only 170 in breadth. Shekkah, the farthest city to the west, being situated in eight degrees, and Clybea, the farthest to the east, in 11° 20′ east longitude from London.

Tunis is not, like Algiers, divided into provinces, but is under the immediate inspection of the bey, who goes in person to collect the tribute; for which purpose he once a year visits the principal parts with a flying camp; in the summer season traversing the fertile country near Keff and Baijah, and the districts between Cairwan and the Jereede; and in the winter taking a circuit through the rest of the country; therefore under these divisions I shall describe this kingdom.

The summer circuit* is much better inhabited than any other part of the neighbouring kingdom of the same size, it having a greater number of cities, towns and villages; and from there being fewer instances of oppression in the government, there is a greater appearance of affluence, prosperity and chearfulness. The country is pretty fruitful; but its fertility is interrupted by several hills, plains and marshes, dispersed over it, that will admit of no cultivation, nor any manner of improvement.

A small island, opposite to the mouth of the river Zaine, is in the possession of the Genoese, who pay an annual rent for it to the regency; but the coral fishery, which chiefly induced them to make this settlement, failing considerably, it is not probable they will long keep possession of it. They have, however, built a fort for their protection, against any surprise from the neighbouring Arabs on the continent, and from the insults of the cruising vessels of Algiers and Tripoly.

* This is the Regio Carthaginiensium of Strabo, the Regio Zeugitana and Africa Propria of Pliny, &c. the eastern part of the Africa of P. Mela, and Provincia Proconsularis of the Notitia, and the Provincia Vetus of the old historians.

Cape Negro, which is about five leagues to the north-east, is remarkable for a settlement of the French African compay, who pay a considerable sum of money to the Tuniseens, for the same privileges they enjoy at La Calle, and have a small fortification to protect them from the attacks of the neighbouring Arabs.

Five leagues farther to the north-east is Cape Serra, the most northerly part of Africa; and four leagues beyond it, are three rocky islands, called The Brothers, lying near the continent, half way to Cape Blanco.

Eight miles beyond this last cape, at the bottom of a large gulf, is the city of Bizerta, pleasantly situated on a canal between an extensive lake and the sea. It is about a mile round, defended by several castles and batteries, the principal of which are towards the sea, from which the lake is continually receiving a brisk stream, or discharging one into it; the waters flowing into the lake when the wind is northerly, and returning back to the sea when it blows from the south. The channel between the lake and the sea was the port of Hippo, which is still capable of receiving small vessels; but it was formerly the safest and most beautiful haven on this coast, and there are still remaining traces of a large pier, that extended a considerable way into the sea, to break the force of the north-east winds; but the want of this, and proper repairs, will soon demolish a haven, which in other countries would be inestimable.

The gulf of Bizerta, the Sipus Hipponensis of the ancients, is a beautiful sandy inlet, near four leagues in diameter. The ground being low, the eye is permitted to penetrate through delightful groves of

of olive-trees, a great way into the country, and afterwards the prospect is bounded by a high rocky shore. Were the Turks to give proper encouragement to trade and industry, Bizerta might be rendered a town of great wealth; for it abounds with all kinds of fish and fruit, with corn, pulse, oil, cotton, and a variety of other productions.

On the side of a spacious, navigable basin, formed by the river Me-jerdah, lies Porta Farina, which was some years ago a considerable city, but is now under great discouragements. It is chiefly remarkable for its beautiful cothon, where the Tuniseens have their navy.

The Me-jerdah is the Bagrada, so famous in history for the monstrous serpent said to have been killed on its banks by Regulus; which, Pliny tells us, was one hundred and twenty feet in length. This river winds through a rich and fertile country, and, like the Nile, makes encroachments upon the sea. To this cause we may attribute the many changes that appear to have been made in its channel; and that an open creek of the sea, into which, no longer than a century ago, the Me-jerdah discharged itself, is now circumscribed by the mud, and become a basin or anti-harbour, as it may be called, to Porta Farina.

Utica certainly lay somewhere in this direction; but we shall not be able to fix its exact situation, unless we allow that the sea has been driven back three or four miles by the easterly winds, and the increase of the mud; and then we may justly place that small but celebrated city at Booshater, where are many traces of buildings of great extent and magnificence, as walls, cisterns, and a large aqueduct. These ruins lie about twenty-seven Roman

miles from Carthage, and behind them we are entertained with the view of the large fields which the Romans have rendered famous by their military exploits.

Indeed Carthage has not much better supported itself against the encroachments caused by the north-east winds, and the mud thrown out by the Me-jerdah, which together have stopped up the ancient harbour, and made it almost as distant from the sea as Utica. The greatest part of Carthage was built upon three hills, inferior in elevation to those on which Rome was erected. Upon a place which overlooks the south-east shore, is the area of a spacious room, with several smaller near it; some of them have tesselated pavements; but neither the design nor the execution are very extaordinary. In rowing along shore, the common sewers are seen in several places, which being at first well-built and cemented, time has not in the least impaired; except these, the cisterns have suffered least by the general ruin of the city. Besides those belonging to particular houses, there were two sets for the public use: the largest, which was the grand reservoir, and received the water of the aqueduct, lay near the west wall of the city, and consisted of about twenty contiguous cisterns, each about a hundred feet long, and thirty broad. The smaller is in a higher situation, near the cothon, it being contrived to collect the rain-water that fell on the top of it, and on some adjacent pavements, made for that purpose. This might be repaired with little expence, the small earthen pipes through which the water was conveyed wanting only to be cleansed.

These are the only remains of the grandeur and magnificence of this ancient city, the rival of Rome.

We find no triumphal arch, or superb piece of architecture; no columns of porphyry or granite, no curious entablatures: all the broken walls and structures still remaining, being erected either in the Gothic manner, or by the later inhabitants.

The ruins of the celebrated aqueduct, that conveyed the water into the greater cisterns, may be traced as far as Zow-wan and Zung-gar, to the distance of at least fifty miles. This was a very expensive work, and that part of it which extends along the peninsula, was beautifully faced with stone. At Arriana, a small village two leagues to the northward of Tunis, are several entire arches, which I found to be seventy feet high, and the piers that supported them were sixteen feet square; the water-channel that was above these arches was vaulted over, and plaistered with a strong cement. A person of the ordinary size may walk upright in it; and, at certain distances, holes are left open, as well for the admission of fresh air, as the convenience of cleansing it. The water-mark is near three feet high; but it is impossible to determine the quantity daily conveyed to Carthage by this channel, without knowing the angle of descent that was given to it, which from the many breaches in it cannot be ascertained.

A temple was erected at Zow-wan and at Zung-gar, over the fountains by which this aqueduct is supplied with water. That at Zung-gar appears to have been of the Corinthian order, and ends very beautifully in a dome, that has three niches, and extends over the fountain. In these niches were probably statues of water-nymphs, or other deities.

Eight miles to the west-south-west of Cape Carthage is the Guletta, a small channel, that forms a

communication between the lake of Tunis and the sea, each side of which is defended by a pretty strong castle. There is also another castle upon a small island within the lake, half a league from Tunis, and about two from the Guletta; but from the little danger of any attack that way by sea, it has been long neglected. The lake was formerly a deep and capacious port, sufficient to contain a numerous fleet; but from its receiving all the filth of the common sewers of Tunis, the main channel is in summer reduced to six or seven feet deep, and for the space of a mile or more within the banks, the bottom is dry. This lake is remarkable for the number and largeness of the mullets caught in it, esteemed the sweetest of any on the coast of Barbary; the roes of them, when pressed and dried, are called botargo, and are accounted a great dainty.

Tunis, the Tunes of the ancients, and the capital of the kingdom, is three miles round, but not so populous as Algiers, nor are the houses so handsome and spacious. It is chiefly situated on a rising ground, along the western banks of the lake, having a full view of Carthage and the Guletta. The lakes and marshes with which this city is surrounded, might probably render its situation less healthy, was not the moisture of the air corrected by the great quantity of mastic, myrtle, rosemary, and other aromatic plants, with which their ovens and bagnios are daily heated, and that frequently communicate a sensible fragrance to the air. The want of sweet water is one of the greatest disadvantages under which the inhabitants labour; for the brackishness of their well water, and the scarcity of their cisterns, oblige them to fetch a great part of what

they drink from some places a mile distant; but, except this inconvenience, no place enjoys a greater plenty of all the necessaries of life.

The Tuniseens have little of that insolence and haughtiness too common at Algiers, and indeed are the most civilized nation of Barbary. All affairs with the regency are transacted in such a friendly, complaisant manner, that I had no small pleasure in attending the English consul at his audiences. This nation has always had the character of not imitating their neighbours, in living at open war, or perpetual discord, with the Christian princes, but of cultivating their friendship, and readily entering into an alliance with them; they have therefore, for many years, been more intent upon trade, and the improvement of their manufactures, than upon plunder and fitting out corsairs.

On a rising ground between the lake of Tunis and the sea, is the town of Rhades, the ancient Ades, where Regulus defeated the Carthaginians; and at a small distance are the hills where Hanno placed his elephants to oppose him. Near the bottom of the gulf is the small town of Solyman, situated upon the skirts of a fine plain. It is remarkable, that this place is chiefly inhabited by Andalusian Moors, who retain the Spanish language, are more civilized than their brethren, and more courteous to the Christians.

Farther to the north-east is the sanctuary of Seedy Doude, which takes its name from David, or as they pronounce it, Doude, a Moorish saint, whose sepulchre is here shown five yards long. But this structure appears to be a part of a Roman Prætorium, from three contiguous mosaic pavements, all of them wrought with the greatest sym-

metry and exactness; the figures are horses, trees, birds and fishes, finely inlaid, in such a variety of colours, that they even appear more gay and lively than many tolerable paintings. The horse, the insignia of the Carthaginians, is represented in the bold posture in which it appears upon the African medals; the birds are, the hawk and the partridge; the fishes, the gilt-head and the mullet; and the trees, the palm and the olive. The designer perhaps intending to point out the strength, the diversions, the fishery, and the plenty of dates and oil for which this country has been always remarkable. This place is surrounded with the ruins of the ancient Nisua, or Misua.

Two leagues farther is Low-hareah, the Aquilaria of the ancients, where Curio landed the troops that were afterwards cut to pieces by Sabura. There are here several fragments of antiquities, but none of them very remarkable, except a surprising cavern: for from the sea-shore to this village, which is at half a mile's distance, is a mountain, hollowed with great art from the level of the sea to the height of twenty or thirty feet, with large pillars and arches left standing at proper distances, to support the mountain. These are the quarries mentioned by Strabo, from whence the building of Carthage, Utica, and many other neighbouring cities, might receive their materials. As this mountain is all over shaded with trees; as the arches below lie open to the sea, with a large cliff on each side, and the island of Ægimurus is placed over against them, while springs are perpetually running down the rocks, and seats are raised for the weary traveller, we can scarcely doubt, but that this is the cave which Virgil places somewhere in

this gulf, notwithstanding some commentators have thought it fictitious.

> Within a long recess there lies a bay,
> An island shades it from the rolling sea,
> And forms a port secure for ships to ride,
> Broke by the jutting land on either side;
> In double streams and briny waters glide.
> Betwixt two rows of rocks, a sylvan scene
> Appears above, and groves for ever green:
> A grott is form'd beneath, with mossy seats
> To rest the Nereides, and exclude the heats;
> Down through the crannies of the living walls,
> The crystal streams descend in murmuring falls.
>
> DRYDEN'S VIRGIL.

A league to the northward lies Cape Bon, called by the ancients, the Promontory of Mercury; from whence, I was well informed, that the mountains of Sicily may sometimes be discerned in fair weather.

Five leagues to the south-east of Cape Bon is the small promontory of Taphitis, on which the city of Clupea, or Clypea, was anciently built; but there are now no remains of it to be found; for the castle is a modern structure, and what is called Clypea is a knot of miserable villages at a mile's distance. Massinissa was supposed to have been drowned in his flight from Bocchar, in a deep and rapid river a little to the southward.

Seven leagues to the south-west is Gurba, the Curobis or Curibis of the ancients, which seems to have been, in former times, a considerable place; but the ruins of a large aqueduct, and of the cisterns that received the water, are all the antiquities it now possesses. It is said that the port, and a great part of the city, together with the neighbouring city of Nabal, were destroyed by the sea; and that in calm weather some traces of them may be seen.

Nabal is situated five leagues to the south-west of Gurba, and is a thriving, industrious town, famous for its potteries. It is built in a low situation, a mile from the sea-shore, and about a furlong to the westward of the ancient Neapolis, which seems to have been a large city, without including what is supposed to have been gained by the sea. Here are many inscriptions upon stones six feet in length and three in breadth; but they are so defaced, and filled up with rubbish and mortar, that it required more time than my guides would allow me to copy them. On the bank of a little brook, that runs through the old city, is a block of white marble, on which is curiously carved a wolf in basso relievo.

Travelling for the space of two leagues through a rugged road, delightfully shaded with olive-trees, we come to Hamam-et, a small but opulent city, compactly built upon a low promontory, and well fortified by nature. Some pillars and blocks of marble are here to be met with; these are ruins brought from the neighbouring places; and the city probably takes its name from the number of wild pigeons bred in the cliffs of the adjacent mountains.

Near the sea, at two leagues distance, is a mausoleum near twenty yards in diameter, erected in the form of a cylindrical pedestal, with a vault underneath, and on the cornice are several small altars, each of them inscribed with the name of a different person. These are supposed by the Arabs to have been formerly so many lamps for the direction of mariners.

Fifty miles from Utica is the city of Bay-jah or Beja, the Vacca of Sallust, a place of great trade, and the chief mart for corn in the whole kingdom. The present city is built on the declivity of a hill,

and has the convenience of being well watered. Upon the highest part of it is a citadel of no great strength; and on the walls, which are raised out of the ancient materials, are several inscriptions. In the plains that lie before the city, on the banks of the Me-jerdah, a public fair is kept every summer, to which the most distant Arabian tribes resort with their flocks and families.

Six leagues to the west of Tunis is situated Tuburbo, the Tuburbum Minus of the ancients, a small town on the banks of the Me-jerdah, inhabited by Andalusian Moors. Mahomet, a late bey of this kingdom, planted a great variety of fruit-trees in this neighbourhood, placing each species in a separate grove; thus the orange-trees are all placed by themselves, without being mixed with the lime or citron; and where you gather the pear or apple, you are not to expect the peach or apricot. In the adjacent valley, the same generous and public-spirited prince erected, out of the ruins of an ancient amphitheatre, a large massy bridge or dam, with sluices and flood-gates, to raise the Me-jerdah to a proper height, for the refreshing of his plantations: but this was too laudable a work for it to last long in Barbary, and therefore it is entirely broken down and destroyed.

On the east side of the Me-jerdah, ten leagues to the south-west of Tunis, is an old triumphal arch, of no extraordinary beauty or workmanship, but has been adorned with a variety of niches and festoons, that are now entirely defaced. It appears, by an inscription, to have been erected on the declension of the Roman empire.

At the bottom of a large winding of the Me-jerdah, is Slou-geah or Salow-keah, the Municei-

pium Hidibelense of the ancients, but now a small village, remarkable for the inscriptions, the remains of cisterns, the shafts and capitals of columns, and other monuments of its ancient grandeur.

To the south-west is Dugga, the ancient Thuggs, situated upon the extremity of a small chain of hills, where are several tombs, mausoleums, and the portico of a temple, beautifully adorned with fluted columns, on the pediment of which is the figure of an eagle, finely executed, and below it an inscription in honour of the founders. There is also an inscription on the frieze, and several others upon square stones. At the distance of about a mile and a half is Beissons, the Municipium Agbiensium of the ancients, which is built upon a hill, and has the remains of two temples, and of a castle of later workmanship.

Musti, now called Seedy Abdel-abbuss, from a marabbutt of that name interred there, is situated in a plain, within sight of Dugga and Beissons; it is remarkable for the remains of a beautiful triumphal arch, near which is a stone, that might formerly belong to it, containing an inscription in honour of Augustus Cæsar.

At a small distance is Keff, the Sicca Veneria of the ancients, which is a frontier city, the third for riches and strength in the kingdom, though the greatest part of the castle was about nine years ago blown up in the civil wars. The city is situated on the declivity of a hill, with a plentiful spring rising in the middle of it; but some ancient Roman inscriptions are the only antiquities to be found there.

Tubernoke, the Oppidum Tuburnicense of Pliny, is seven leagues to the south-south-west of Tunis, and built in the form of a crescent, between two

ridges of a very verdant mountain, that form a variety of windings and narrow defiles. The only antiquity to be found there, is the gate of a large edifice, over which is a spreading pair of stag's horns, well delineated in basso relievo. Twelve miles to the south-west is Jerraado, situated on the declivity of a hill. There are here the ruins of a small aqueduct with its cisterns; and on the portal of an ancient temple, in the same ruinous condition with the city, is an account of the persons who contributed to the building of it.

On the north-east extremity of a mountain named Zow-aan or Zag-wan, is a small flourishing town of the same name, famed for the dying of scarlet caps, and the bleaching of linen; great quantities of both being daily brought thither for that purpose from all parts of the kingdom. The stream used for this purpose was conveyed to Carthage, and over the spring-head was a temple, the ruins of which are still to be seen. On an ancient gate of the city is carved a ram's head, under which is the word AUXILIO, from which it may be presumed that the city was dedicated to Jupiter Ammon.

We shall now take a view of the most remarkable places in the Winter Circuit. Here all the parts I have seen fall very short of that fertility attributed to them by the ancients; and particularly those near the sea-coast are generally of a dry, sandy nature, with no great depth of soil.

Herkla, the Heraclea of the lower empire, and probably the Adrumetum of the lower empire, is built upon a promontory, two leagues to the south-east of a morass, supposed to have been the boundary between this province and Zeugitana. It appears to have been little more than a mile in circuit;

and if we may be allowed to judge of its former grandeur by the remaining ruins, it will appear a place of importance, rather than of extent. That part of the promontory which formed the port, seems to have been walled in to the very brink of the sea; and to the west and south-west of this promontory were the port and cothon, which Cæsar could not enter in his pursuit of Varus.

The next remarkable place upon the coast is Susa, situated on the northern extremity of a long range of eminences, above five leagues to the south-east of Herkla. This is the chief mart of this kingdom for oil; it has also a flourishing trade in linens, and may be reckoned one of the most considerable cities of the Tuniseens. Here are several columns of granite, vaults, and other marks of its being formerly a considerable place. It was walled round, and was probably one of those towns that submitted to Cæsar in his march to Ruspina.

A league and a half from Susa we pass over a valley, which has a rivulet of fine water running through it; and half a league farther, upon a declivity of the same chain of eminences with Susa, is Sahaleel, where are likewise some remains of antiquities. It is now situated above a mile from the sea, and was probably the ancient Ruspina.

On the extremity of a cape five miles from Sahaleel, is Monasteer, a neat thriving city, walled round: but it can lay no claim to any extraordinary antiquity. At some distance from this place is Demass, the ancient Thapsus, situated on a low neck of land. From the great extent of its ruins, Herkla, Susa and Monasteer, have received large contributions, in building their walls, castles, and principal houses: it must therefore have been the most con-

siderable city on this side of Carthage. There still remains a great part of the cothon, which is formed of a composition of small pebbles and mortar, so well cemented together, that a solid rock could not be more hard and durable.

El Medea, in the modern geography called Africa, is situated upon a peninsula five miles to the south of Demas, and appears to have been formerly a place of great strength. The port was an area near a hundred yards square, and lies within the walls of the city; but is not at present capable of receiving the smallest vessel. Leo says it was founded by Mahdi, the first patriarch of Kair-wan, and therefore assumed his name; but though it might have been possibly rebuilt by him, there is something too regular and elegant in the remaining capitals, entablatures, and other pieces of the ancient masonry, defaced as they are at present, to suspect the founder to have been an Arabian.

Elalia, which seems to be the Achola or Acilla of the ancients, is situated on the borders of a fertile plain, that extends from Salecto to within a few miles of She-ah. Besides the ruins common in other places, there are here several large cisterns for receiving the rain-water, which, from the workmanship and contrivance, appear to have been formed since the invasion of the Saracens.

A little farther is Ca-poudia, the Ammonis Promontorium of Strabo, a low narrow stripe of land, which stretching a great way into the sea, has a watch-tower on its extremity, with the traces of several ruins that might formerly belong to the city built there by Justinian.

From this cape to the island of Jerba is a succession of small flat islands, sand-banks, oozy bottoms,

or small depths of water. Of these shallows the inhabitants make no small advantage, by wading a mile or two from the shore, and fixing in the various windings, as they go along, hurdles of reeds, and by this means inclosing great numbers of fish.

Asfax or Sfax, is a neat thriving city, walled round, where, by the indulgence of the cadi, the inhabitants enjoy the fruit of their industry, carry on a good trade in oil and linen manufactures, and know little of that oppression which is severely felt in most other parts of Barbary. The materials used in building it were brought from Thainee, the Thenæ of the ancients, once a famous maritime city, situated at ten miles distance, though the country about it is dry and barren, without either fountain or rivulet.

Four leagues to the south-west of Thainee is Maha-ress, perhaps the Macodama of the ancients; a small village, where are the ruins of a large castle, and some cisterns said to have been built by the sultan Ben Eglib, whose memory the people highly respect, from his having left many public marks of his beneficence. Four leagues farther to the west-south-west are a great number of sepulchres, at a place called Ellamaite; but they have no inscriptions, and very little beauty. At Gabs, a new city, which rises from the remains of an old one bearing the same name, are many fine square granite pillars, such as I have no where met with in any part of Africa. The old city, where we see those ruins, was built upon a rising ground, at the distance of half a mile from the new. It had been formerly washed by the sea, which formed a bay half a mile in diameter: but at present the greatest part of it is filled up, and gained from the sea. There are here several large plantations of palm-trees, though the

dates are in every respect inferior to those of Jiseed; but the chief branch of trade, for which this city is now famous, arises from the great number of alhenna plants cultivated in gardens, the leaves of which, dried and pounded, are disposed of to good advantage in all the markets of the kingdom. This plant, as well as the palm, requires to be well watered; and, for that purpose, many canals from the river Triton were brought through these plantations.

Leaving the sea-coast, and taking an inland course, we soon arrived at Hydrah, which is situated in a narrow valley, with a rivulet running by it, and for extent of ruins, appears to have been one of the most considerable places in this country; for there are here the walls of several houses, the pavement of a whole street, with a variety of altars and mausolea still remaining. Many of the latter are well preserved, and are of various forms, some being round and others octagonal, supported by four, six or eight columns; while others again are square compact buildings, with a niche in one of the fronts, or a balcony on the top; but the inscriptions are either defaced by time, or the malice of the Arabs: however, upon a triumphal arch, more remarkable for its largeness than its beauty, is a Latin inscription in letters a foot long: but it does not, as usual, mention the name of the city, or the people who erected it.

Eight leagues to the westward of Susa is Kairwan, the Vico Augusti of the ancients. It is a walled city, and the second in the kingdom for trade and the number of its inhabitants. It is situated in a barren plain; and at about half a furlong's distance without the walls, is a pond and a capacious cistern, built to receive the rain-water;

but the former, which is chiefly for the use of the cattle, drying up or putrifying in the heat of summer, causes agues and other distempers. Here are some fine remains of the ancient architecture; and the great mosque, esteemed both the most magnificent and the most sacred in Barbary, is supported by an almost incredible number of granite pillars, which the inhabitants say amount to five hundred; but I could not be informed of one single inscription: and those I found in other places were either filled up with cement, or defaced by the chissel.

Eight leagues to the westward of Kair-wan are the ruins of Truzza, the Turzo of Ptolemy, where are several vaulted chambers perpetually filled with sulphureous steams, much frequented by the Arabs for the use of sweating. The river Mergaleel waters the neighbouring country, and the Arabs make use of it in overflowing the extensive plains that extend along its banks, which are seldom or never refreshed with the rain.

At the distance of a furlong from Spaitla, the ancient Sufetula, is a magnificent triumphal arch of the Corinthian order, consisting of one large arch, and two smaller, one on each side, with the fragment of an inscription upon it. From thence all along to the city is a pavement of large black stones, with a parapet-wall on each side. At the end of this pavement we pass through a beautiful portico, built in the same manner with the triumphal arch. This leads into a spacious court, where are the ruins of three contiguous temples; but the roofs, porticoes and fronts, are broken down, though all the other walls, with their pediments and entablatures, remain entire. In each of them is a niche, fronting the portico; and behind that, in the middle

temple, is a small chamber, which perhaps formerly served for a vestry.

Upon an eminence six leagues to the west-south-west of Spaitla is Cassareen. The river Derb runs winding through it; and upon a precipice that hangs over that river is a triumphal arch, more remarkable for the quantity and value of the materials, than for the beauty and elegance of the design. It consists of one large arch, with an attic structure above it, that has some ornaments resembling the Corinthian upon the entablature, though the pilasters are entirely Gothic; but notwithstanding the rudeness of the workmanship, and the oddness of the situation, it has an inscription, in which Manlius Felix, the founder, is gratefully commemorated. In the plains below the city are many mausolea, upon one of which is an elegy in hexameter and pentameter verses. This place seems to have received its name from the mausolea, which at a distance have the appearance of so many towers or fortresses.

At Jemme, the Tisdra of Cæsar, are many antiquities, as a variety of columns, altars with defaced inscriptions, and many trunks and arms of marble statues, one of which is of the colossal kind, in armour; another is of a naked Venus, in the posture and size of the Medicean; both by good masters, but their hands are broken off. This place is also remarkably distinguished by beautiful remains of a spacious amphitheatre, that originally consisted of sixty-four arches and four orders of columns. The upper order, which is perhaps no more than an attic, has suffered by the Arabs; and in a late revolt of those people, who used this place as a fortress, Mahomet Bey blew up four of the arches from top to bottom; otherwise nothing could be

more entire and beautiful. On the inside, the platform of the seats, with the galleries and vomitoria leading up to them, are still remaining. The arena is nearly circular, and in the centre is a deep well, of hewn stone, where the pillar that supported the velum, or awning, may be supposed to have been fixed. It seems to have been built about the time of the Antonines; and as the elder Gordian was proclaimed emperor at this city, it is probable, that, in gratitude to the place where he obtained the purple, he founded this structure.

To the southward of Jemme is Rugga, the ancient Caraga, famous for a spacious cistern, that formerly supplied the whole city with water, the roof of which is supported by several rows of massy pillars.

Ferre-anah, which from its lonely situation, and other circumstances, was probably the Thala of Sallust, lies in the same parallel with Rugga, and was once the largest city of Bizaicum, though it has now no other remains of its ancient grandeur but a few granite and other columns, which, by some extraordinary chance, the Arabs have left standing on their pedestals. It has been extremely well watered, for besides a considerable brook that runs under the walls, there have been several wells in the city, each of them surrounded with a corridore, and vaulted over with a cupola. This, with the goodness of the air, are the only benefits this city can urge in favour of its situation; for excepting a small extent of ground to the southward, which the inhabitants cultivate by refreshing it at proper times with the rivulet, all the rest of the adjacent country is dry, barren and inhospitable. The prospect to the westward, which is the only

one it enjoys, is terminated by some naked precipices; or where the eye is at liberty to wander through some narrow cliff or valley, we are entertained with no other view than of a desert scorched up with perpetual drought, and glowing with the sun-beams.

At twelve leagues to the eastward of Ferre-anah is Gafsa, the ancient Capsa, situated on a rising ground, almost inclosed with mountains; but the landscape is more gay and verdant than that about Fere-anah, from the prospect it affords of palm, olive, pistachio, and other fruit-trees: this agreeable scene is, however, of a small extent, serving only to refresh the eye in the more distant prospect of an interchange of barren hills and valleys. The water that refreshes these trees is collected from two fountains, one of which rises within the citadel, and the other in the centre of the city. The latter is probably the fountain mentioned by Sallust, and was formerly covered with a cupola. It is still walled round, and discharges itself into a basin, designed perhaps for a bath. These two springs, uniting their streams before they leave the city, form a pretty large brook, which from the quantity of water and the rapidity of the stream, might continue its course to a great distance, were it not constantly used by the inhabitants in refreshing their plantations. In the walls of some private houses, and particularly of the citadel, which is a weak and modern building, is a great confusion of altars, columns of granite, and entablatures, that when entire, and in their proper situation, must have been great ornaments to the city.

We now enter upon that part of the Sabara which belongs to the Tuniseens, and is called El-Jereed,

or the Dry Country. The villages in this district are built like those of Algiers, with mud walls, and rafters of palms; among them may be found granite pillars, and Roman inscriptions. The inhabitants in general trade in dates, which they exchange for wheat, barley, linen, and other commodities, brought from the neighbouring parts. The dates of Tozer, one of these villages, being most esteemed, that is become the principal mart for them; great quantities of them are exported to Æthiopia, where they are exchanged for black slaves, at the rate of two or three quintals for a black. The villages in this neighbourhood are divided from others in the province of Nif-zowah, by the lake of Marks, which is so called from a number of trunks of palm-trees, that are placed at proper distances, to direct the caravans in their marches over the plain. Were it not for such assistances, travelling would be here both difficult and dangerous, as well from the variety of pits and quick-sands, that could not be otherwise avoided, as that great mistakes might be made in passing over a plain of this extent, where the horizon is as proper for astronomical observations as the sea. The lake extends near twenty leagues in length, and where I passed it, about six in breadth: it has many islands, one of which is large and covered with dates, which, according to a tradition of the Arabs, sprung from the stones of that fruit, brought thither by an Egyptian army for their food.

Near the eastern extremity of this lake is an entire mountain of salt, as hard and solid as stone, and of a reddish or purple colour. Yet what is washed down from these precipices by the dews, attains another colour, becoming as white as snow,

and losing that bitterness which is in the parent rock.

Leaving Maggs, one of the lesser villages of the neighbouring province of Nif-zowah, we proceed near thirty miles through an uncomfortable desert, without either herbage or water, until we arrive within a few miles of El-Hammah, one of the frontier towns, where the Tuniseens have a castle and garrison. At a small distance are some remains of its antiquity. It received its name from the hot-baths, which are resorted to from all parts of the kingdom. But these are only sheltered from the weather, by having a miserable thatched hovel built over them; while their basins, which are about twelve feet square and four deep, have stone benches a little below the surface of the water, for the bathers to sit upon. One of them is called the Bath of Lepers. The water of these springs forms a rivulet, which, after being conducted in a number of small streams through the gardens, is again united, and directs its course towards the lake of Marks, but at a few miles distance is lost in the sands.

CHAP. V.

Of the manners and customs of the people; and of the climate, beasts, birds, reptiles and insects, of these countries.

THE roving unsettled life of the Arabs, and the perpetual grievances the Moors suffer from the Turks, will not permit either of them to enjoy that liberty and security, which give birth and encouragement to learning. Hence the knowledge of medicine, of philosophy and the mathematics, which once flourished among the Arabs, is now so lost,

that there are scarcely any traces of them left remaining.

The children of the Moors and Turks are sent to school at about six years of age, when they are taught to read and write for the value of about a penny per week: instead of paper, each boy has a piece of thin, square board, slightly daubed over with whiting; on this he makes his letters, which may be wiped off or renewed at pleasure. Having made some progress in the koran, he is initiated in the several ceremonies and mysteries of religion. When a boy has distinguished himself in any of these branches of learning, he is richly dressed, mounted upon a horse finely caparisoned, and conducted, amidst the huzzas of his school-fellows, through the streets; while his friends and relations assemble to congratulate his parents, and load him with gifts. After being three or four years at school, the boys are put to trades, or enrolled in the army, where most of them soon forget what they have learned.

While I was at Algiers, I endeavoured to become acquainted with those persons who were most distinguished for their learning; and though, from their natural shyness to strangers, and contempt of Christians, it is difficult to cultivate a real friendship with them, yet I soon found, that their chief astronomer, who superintends and regulates the hours of prayer, had not the skill to make a sundial. That the whole art of navigation, as practised at Algiers and Tunis, consisted of nothing more than what is termed, the pricking of a chart, and distinguishing the eight principal points of the compass; and that even chemistry, formerly the favourite science of these people, is, at present, only

applied to the distilling a little rose-water. The physicians chiefly study the Spanish edition of Dioscorides; but the figures of the plants and animals are more consulted than the descriptions. Yet these people are naturally subtle and ingenious; and nothing but time, application and encouragement, are wanting to cultivate and improve their faculties.

The Mahometans being, for the most part, predestinarians, pay little regard to physic, and either leave the disorder to contend with nature, or make use of charms and incantations. They, however, resort to bagnios in all distempers, and there are a few remedies in general use. Thus, in pleuretic and rheumatic cases, they make several punctures on the part affected with a red-hot iron, repeating the operation, according to the violence of the disease and the strength of the patient. They pour fresh butter, almost boiling hot, into all simple gun-shot wounds. The prickly pear, roasted in the ashes, is applied hot, for the cure of bruises, swellings and inflammations; and a drachm or two of the root of the round birth-wort, is an established remedy for the cholic; some of them inoculate for the small-pox, though this practice is not in much repute in this part of Barbary, and they tell a number of stories to discourage the use of it. They have few compound medicines; however, they use a mixture of myrrh, saffron, aloes and syrup of myrtle-berries, which is often found effectual in the cure of the plague.

I have sometimes been favoured with a sight of the ancient calenders, in which the sun's place, the semidiurnal and nocturnal arch, the length of the twilight, with the hours of prayer for each day in

the month, are calculated to a minute, and beautifully inserted in proper columns; but these are as little consulted as their ancient mathematical instruments, of which they know not the use; thus, if the cloudiness of the weather will not permit them to adjust their small and large hour-glass to some inaccurate meridian lines they have made for that purpose, their times of devotion, which should be punctual to a minute, are entirely left to the will and pleasure of the criers. For public clocks are not allowed in this country, which is, perhaps, owing to the great aversion the Mahometans have to bells.

Notwithstanding the skill of their ancestors in arithmetic and algebra, not one in twenty thousand appears to be at present acquainted with the first operations in these branches of the mathematics; yet the merchants are frequently very dexterous in the addition and subtraction of large sums by memory; and have, also, a very singular method of numeration, by putting their hands into each other's sleeves, and touching one another with this or that finger, or a particular joint, each denoting a determined number. Thus, without moving their lips, they conclude bargains of the greatest value.

Several clans of the Arabs go bare-headed all the year long, as Massinissa did of old, binding their temples only with a narrow fillet, to prevent their hair being troublesome. But the Moors and Turks, in general, with some of the richer clans of Arabs, wear upon the crowns of their heads a small cap of scarlet woollen cloth, of the manufacture of the country. The turban is folded round the bottom of these caps, and by the fashion of the folds, the several orders of soldiers are distinguished, not only

from tradesmen and citizens, but from one another. The Arabs wear a loose garment, called a hyke, which is a piece of cloth of their own manufacture, usually six yards long, and five or six in breadth; this, which they wrap round them, and gird up with a sash, serves them for a complete dress in the day, and for a bed and covering by night. Above this, they wear a cloak, or upper garment, called a burnoose, which is wove in one piece, with a kind of hood for the head; it is also tight about the neck, and widens below, like a cloak; but this is only worn in rainy, and very cold weather.

Some of them wear under their hykes a close-bodied frock, or tunic, with or without sleeves, which, as well as the hykes, is girded about their bodies, especially when they are engaged in any labour or exercise; at which time they usually throw off their hykes and burnooses, and remain only in their tunics. Of this kind was, probably, the habit worn by our Saviour, when he is said, "to lay aside his garments, and to take a towel and gird himself."* Their girdles are usually of worsted, wove into a variety of figures, and made to wrap several times round their bodies. One end being doubled, and sowed along the edges, serves for a purse; in this girdle the Turks and Arabs fix their knives and poniards; while the writers distinguish themselves by having an ink-horn, the badge of their office, suspended in a like situation.

The Turks and Moors wear linen under their tunics; but the Arabs, in general, wear nothing but woollen. However, in some places, it is customary for the Arab bridegroom and bride to wear a shirt

* John xiii. 4.

at the celebration of their nuptials; but then they are not to wash or pull them off, while any part of them is remaining. The sleeves of those worn by the men, are wide and open, without any folds at the wrist, while those of the women are made with gauze, and different coloured ribbons, interchangeably sown together.

The Bedoweens, who live in tents, are not accustomed to wear drawers; though the citizens of both sexes constantly appear in them, especially when they go abroad, or receive visits. The virgins are distinguished from those of the matrons in having theirs made of needle-work, striped silk, or linen: but when the women are at home, or in private, they lay aside their hykes, and sometimes their tunics, and instead of drawers, bind only a towel about their loins. It is observable, that when the Moorish women appear in public, they constantly fold themselves so close up in their hykes, that very little of their faces can be seen. But in the summer months, when they retire to their country-seats, they walk about with less caution and reserve, and upon the approach of a stranger, only let fall their veils. They all affect to have their hair hang down to the ground, which they collect into one lock, upon the hinder part of their head, binding and plaiting it with ribbons; but where Nature has been less liberal, they supply the defect by adding artificial to the natural locks. Their hair being thus adorned, they tie, close together above the lock, the several corners of a triangular piece of linen, wrought with the needle in a variety of figures. Those of superior fortune wear a sarmah, as it is called, which is nearly of the same shape as the other head-dress, but is made of thin flexible

plates of gold or silver, cut through, and engraved in imitation of lace. A handkerchief of silk, gauze, or painted linen, bound close about the sarmah, and negligently falling upon the lock, completes their dress.

However, none of the ladies think themselves completely adorned, till they have tinged the hair, and the edges of the eye-lids, with the powder of lead ore. This operation is performed by dipping a wooden bodkin, of the thickness of a quill, into the powder, and then drawing it under the eye-lids, over the ball of the eye, which communicates to the eye a sooty colour, that is thought to add a wonderful grace to persons of all complexions. This practice is of great antiquity; for we find, that when Jezebel, is said* to have painted her face, the original words are, "She adjusted (or set off) her eyes with the powder of lead-ore." Indeed this kind of ornament was not only made use of by the eastern nations, but by the Greek and Romans.

The Turks and Moors are early risers, and constantly attend the public devotions at break of day. After which each person is employed in his own proper trade and occupation till ten in the morning, the usual time of dining; returning again to business till the afternoon prayers, when all kind of work ceases, and the shops are shut up. The supper commonly follows the prayers of sun-set, and then repeating the same at the setting of the watch, when it begins to be dark, they go to bed immediately after. Some of the graver people, who have no constant employment, spend the day, either in conversing with one another in the barber's shops,

* Kings ix. 30.

in the bazar, or at a coffee-house; while a great part of the Turkish and Moorish youth, with many of the unmarried soldiers, attend their concubines with wine and music into the fields, or make merry at one of the public taverns; which, though prohibited by their religion, these governments are obliged, from the necessity of the times, to dispense with.

The lives of the Arabs are one continued round of idleness or diversion. When they are not called abroad by any pastime, they spend the day in loitering at home, smoking their pipes, and reposing themselves under some neighbouring shade. They have not the least relish for domestic pleasures, and are seldom known to converse with their wives, or play with their children. The Arab places his highest satisfaction in his horse, and is seldom in high spirits but when riding at full speed, or hunting. The eastern nations, in general, are very dexterous at this exercise, and upon one of the medallions of Constantine's arch, is a beautiful representation of this sport, as performed at present by the Arabs; who, having roused the beast from his retirement, and pursued it into some adjacent plain, endeavour, by frequently overtaking and turning it, to tire and perplex it, and then watching an opportunity, they fix their lances in its sides.

At the hunting of the lion, a whole district is summoned to appear, who, forming themselves into a circle, at first enclose a space two or three miles in compass, according to the number of the people, and the nature of the ground. The footmen advance first, rushing into the thickets, with their dogs and lances, rouze their game, while the horsemen, keeping a little behind, are always ready to

sally on the wild beast. They proceed, contracting the circle, till at last, they either close in together, or meet with diversion. The accidental pastime, on these occasions, is sometimes extremely diverting; for the various animals within the circle being thus drove together, they seldom fail of having a variety of agreeable chaces after hares, jackals, leopards, hyænas, and other wild beasts. It is a common observation in this country, that the moment the lion is roused, he will endeavour to seize on the person nearest him, and suffer himself to be cut to pieces rather than quit his hold.

Hawking is one of the principal diversions of the Arabs and gentry of the kingdom of Tunis, where the woods afford a beautiful variety of hawks and falcons. Those who delight in fowling, instead of springing the game with dogs, shade themselves with a piece of canvas, stretched upon two reeds, and painted the figure of a leopard. Thus concealed, the fowler walks through the brakes and avenues, looking through some holes a little below the top of the skreen, to observe what passes before him. It is remarkable that the partridge, and some other birds, on the approach of the canvas, covey together, though they were before at a small distance from each other; and the woodcock, quail, and other birds that commonly feed in flocks, will, on seeing it, stand still with a look of astonishment. Thus the sportsman has an opportunity of coming near them, when resting the skreen upon the ground, and directing the muzzle of his piece through one of the holes, he shoots a whole covey at once. The Arabs have also another method of catching partridges; for observing that after their being sprung two or three times, they then become

fatigued and languid, they then run in upon them, and knock them down with their zerwatties, which are short sticks bound round with iron, or inlaid with pewter or brass. They serve those Arabs, who are not masters of a gun, for offensive and defensive weapons.

With respect to the manners and customs of the Bedowens, they retain many of those we read of in the sacred and profane history; for, excepting their religion, they are the same people they were two or three thousand years ago. Upon meeting one another, they still use the primitive salutation, "Peace be unto you." The inferiors, out of deference and respect, kiss the feet, knees or garments, of their superiors: while the children, or kinsfolk, pay the same respect to the heads of their aged parents, and aged relations. In saluting each other, they lay their right hand upon their breast, while those who are more intimately acquainted, or are of an equal age and dignity, mutually kiss the hand, head or shoulders of each other. At the feast of their Byram, and other great solemnities, the wife compliments the husband by kissing his hand.

Here persons of the highest character, like the ancient patriarchs, and the heroes of Homer, perform what we should term menial employments. The greatest prince of these countries is not ashamed to fetch a lamb from his flock and kill it, while the princess makes haste to prepare her fire and kettle, and then dresses it. The custom of walking, either barefoot or with sandals, renders the compliment of washing the stranger's feet still necessary. This is done by the master of the family, who first presents himself, and is always the most officious in this act of kindness. When his entertainment is

prepared, he would think it a shame to sit down with his guests, instead of which, he stands all the time, and waits upon them. Yet, notwithstanding this respect, those are sometimes overtaken and pillaged, in the morning, by the very persons who have entertained them with such hospitality at night.

However, to the honour of the Western Moors, they carry on trade with some barbarous nations, bordering on the river Niger, without seeing the persons they trade with, or their having once broke through that original charter of commerce, which, from time immemorial, has been settled between them. The method is this: at a certain time of the year, which, if I am not mistaken, is the winter, they make this journey in a numerous caravan, carrying with them strings of coral, glass beads, bracelets of horn, knives, scissors, and the like. On their arriving at the place appointed, which is on a certain day of the moon, they find in the evening, several heaps of gold dust, at a small distance from each other, against which the Moors place so many of their trinkets as they judge will be taken for the value. If the Nigritians the next morning approve of the bargain, they take up the trinkets and leave the gold, or else make some deductions from the gold dust, &c. Thus, to their great honour, they transact their exchange, without the least instance of perfidiousness or dishonesty.

The ancient custom of plighting their troth, by drinking out of each other's hand, is, at present, the only ceremony used by the Algerines in their marriages. But the contract is to be first agreed upon between the parents, in which mention is made, not only of the sum of money which the

bridegroom settles on the bride, but of the several changes of raiment, quantity of the jewels, and the number of slaves with which the bride is to be attended, when she first waits upon her husband. The parties never see each other till the marriage is to be consummated, when the relations being withdrawn, the bridegroom first unveils, and then undresses the bride. The husband may put away his wife when he pleases, upon the forfeiture of the fortune he has settled upon her; but he cannot afterwards take her again, till after she is married and bedded by another man.

The civility and respect paid by the politer nations to the fair, are here considered as absurd infringements of the law of nature, which assigns the pre-eminence to man: for the wives of this country are only considered as a superior class of servants, who are yet to have the greatest share of toil and business. While the lazy husbands take their repose under some neighbouring shade, and the young men and maidens attend the flocks, the wives are either all day employed at their looms, grinding at the mill, or dressing provisions; and to conclude the day, they still take a pitcher, or a goat's skin, and tying their sucking children to their backs, trudge two or three miles to fetch water. Yet in the midst of all this business, neither these country ladies, nor those of better fathion in cities, will lay aside any of their ornaments, neither their nose-jewels, their bracelets for their arms or legs, or their ear-rings, all of which are very cumbersome; nor will they omit tinging their eyes with lead ore: so prevalent is custom, and so zealous are even the ladies in Barbary to appear in the fashion.

The greatest part of the Moorish women would

be esteemed beauties even in England. Their children have the finest complexions of any nation whatsoever; but the boys are so exposed to the sun, that they soon attain the swarthiness of the Arab; however, the girls keeping more at home, preserve their beauty till they are thirty, when they are usually past child-bearing. One of these girls is sometimes a mother at eleven, and a grandmother at twenty-two; and their lives being usually as long as those of the Europeans, these matrons sometimes live to see their children of many generations.

No nation in the world is so superstitious as the Arabs, or even the Mahometans in general. They hang the figure of an open hand round the necks of their children, and both the Turks and Moors paint it upon their ships and houses, as a countercharm to an evil eye. The people, who are grown up, always carry about with them some paragraph of the koran, which they place upon their breast, or sew under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. The virtues of these charms are supposed to be so universal, that they also hang them to the necks of their cattle, their horses, and other beasts of burden.

It is a prevailing opinion all over this country, that many diseases proceed from some offence given to the jenoune, a sort of beings placed by the Mahometans between the angels and the devils. These are supposed to frequent shades and fountains, and to assume the bodies of worms, toads, and other little animals, which being always in their way, are every moment liable to be molested and hurt. When any one is therefore maimed or sickly, he fancies that he has injured one of these beings, and imme-

diately the women, who are skilled in these ceremonies, go upon a Wednesday, with frankincense and other perfumes, to some neighbouring spring, and there sacrifice a cock or a hen, a ram or an ewe, &c. according to the sex and quality of the patient, and the nature of the disease; a male being sacrificed for the female sex, and a female for the men.

The Mahometans have a great veneration for their marabouts, who are generally persons of a rigid austere life, continually employing themselves either in counting over their beods, or in meditation and prayer. Their chaplet usually consists of ninety-nine beads, on touching each of which, they either say, God be praised, God is great, or God forgive me. This saintship goes by succession, and the son, provided he can behave with equal gravity, is entitled to the same esteem and reverence with the father. Some of them pretend to see visions, and converse with the Deity, while others are supposed to work miracles, Being with Seedy Mustafa, the caliph of the western province, he told me, in the presence of a number of Arabian sheikhs, who vouched for the fact, that a neighbouring marabout had a solid iron bar, which, upon command, would give the same report, and do as much execution as a piece of cannon; and that once the whole Algerine army, on demanding too exorbitant a tax from the Arabs under his protection, were put to flight by the miracle. Yet notwithstanding the frequency, as they pretended, of the experiment, all the merit I urged, of convincing a Christian, and the solicitations of the company, the marabout had too much policy to hazard his reputation by putting it to the proof. At Seteef I saw a

morabout famous for vomiting fire; but though I was at first much surprised at seeing his mouth suddenly in a blaze, and at the violent agonies he counterfeited at the same time, I afterwards plainly perceived that it was all a trick, and that the flames and smoke with which he was surrounded, arose from some tow and sulphur, which he contrived to set on fire under his burnoose.

The method of building, both in Barbary and the Levant, seems to have continued the same, without any alteration from the most early ages. Their houses are square buildings, with flat roofs, surrounding a court, where alone they are ornamented. Indeed large doors, spacious chambers, marble pavements, cloistered courts, with fountains sometimes playing in the midst, are well adapted to the heat of the climate.

On quitting the streets, which are usually narrow, with a range of shops on each side, and entering one of the principal houses, we first pass through a porch or gateway, with benches on each side, where the master of the family receives visits, and dispatches his business; few persons, not even the nearest relations, having admission any farther, except upon extraordinary occasions. From hence you pass into the court, which, lying open to the weather, is, according to the ability of the owner, paved with marble, or such coarser materials as are proper to carry off the water. When a number of people are to be admitted, as upon the celebration of a marriage, the circumcision of a child, or other occasions of the like nature, they are seldom received into any of the chambers, but into this court, which is then covered with mats and carpets for their more commodious entertainment; and to

shelter them from the heat of the weather, a kind of veil, as it may be called, is expanded upon ropes, from one side of the parapet-wall or lattice of the flat roof to the other. To this covering, which may be folded or unfolded at pleasure, the Psalmist seems to allude, in that beautiful expression, "Thou spreadest out the heavens like a curtain."

This court is generally surrounded with as many cloisters, one above another, as the house is stories high, with either a balustrade or lattice-work, round those above, to prevent any one's falling down. From the cloister and gallery you are conducted into large and spacious chambers, of the same length with the court, but seldom or never having a communication with each other; and one of these rooms frequently serves a whole family, particularly when several persons join in the rent of a house; whence these cities are extremely populous in proportion to their extent.*

The mosques are exactly in the form of our churches, only instead of seats and benches, the floor is only covered with mats. A pulpit is erected near the middle of them, from whence the mufti, or one of the imams, every Friday explains a part of the koran, and exhorts the people to piety and good works.

At a small distance from the cities and villages is a large spot of ground, allotted for burying the dead. Each family has a particular part of it walled in, like a garden, where the bones of their ancestors have remained undisturbed for many generations. In these inclosures the graves are all distinct

* The houses of the great are adorned and furnished in the same manner as those mentioned by Dr. Pococke in his description of Cairo.

and separate, having each a stone placed upright both at the head and feet, while the intermediate space is either planted with flowers, bordered round with stones or paved all over with tiles. The graves of the principal persons are also distinguished by square rooms, with cupolas built over them, which being constantly kept clean, white-washed and beautified, they continue to this day an excellent comment upon the expression of our Saviour, where he compares the hypocrites to whitened sepulchres, which appear outwardly beautiful, but are within full of dead men's bones and uncleanness.*

Having thus described the buildings of the cities, we shall take a view of the habitations of the Bedoweens and Kabyles, the former the inhabitants of the plains, and the latter of the mountains. The tents of the Bedoweens are of an oblong figure, resembling the hull of a ship turned upside down, and are covered with a coarse hair-cloth. They differ in size in proportion to the number of persons who live in them, and are accordingly supported, some with one pole eight or ten feet high, and others with two or three of the same length, while a curtain or carpet, placed upon occasion at each of these divisions, separates the whole into several apartments; and these poles being covered with hooks, the Arabs hang upon them their clothes, saddles, baskets, and accoutrements of war. They take their rest by lying upon a mat or carpet, without a bed, mattress or pillow, and only wrapped up in their hykes. When we find any number of these tents together, and I have seen from three to three hundred, they are usually placed in a circle, and in the night the cattle are inclosed in the area in the middle, to secure

* Matth. xxiii. 27.

them from the wild beasts. The description Virgil has given of their manner of living and decamping, is as justly drawn as if his observations were but lately made.

From the encampments of the Bedoweens we are to proceed to the villages of the Kabyles, which consist of a number of cottages, raised either with hurdles daubed over with mud, with the materials of some ancient ruins, or with square cakes of clay baked in the sun, while the roofs are covered with straw or turf, supported by reeds, or the branches of trees. There is seldom more than one room in the largest of them, which not only serves for a kitchen, dining-room and bed-chamber, but one corner of it is reserved for their calves, foals and kids.

In these huts the women make their blankets called hykes, and the goats hair-cloth for their tents, weaving them not with a shuttle, but conducting every thread of the woof with their fingers.

We shall now proceed to a description of the trade and manufactures of these countries in general, one principal branch of which is that of carpets. These are made of coarser materials, and are not so beautifully designed as those of Turkey; but being softer and cheaper, they are preferred by those people to lie upon. Both at Algiers and Tunis are looms for velvet, taffeties, and several kinds of wrought silks. Over all these kingdoms is made a coarse sort of linen; but that made at Susa is the finest. The greatest part of these manufactures is consumed at home; but some of them are so inconsiderable, particularly the silk and linen, that the deficiencies are frequently made up from Europe. Indeed these parts of Barbary send very few of their commodities to market.

The cultivated parts of these kingdoms enjoy a very wholesome air, neither too hot and sultry in summer, nor too sharp and cold in winter; for during the space of twelve years, in which I attended the factory at Algiers, the thermometer sunk only twice to the freezing point, and then the whole country was covered with snow. The seasons insensibly fall into each other; and the extraordinary equability in the temperature of the climate, appears from the barometer showing all the revolutions of the weather in the space of an inch and a half. In this climate rain is seldom known to fall in the summer season; and in most parts of the Sahara, particularly those of Jereed, there is rarely any rain at all. When I was at Tozer, in December 1727, we had a small drizzling rain that lasted two hours, on which several of the houses, which, as usual, were only built of palm-branches, and tiles baked in the sun, fell down by imbibing the moisture; and had the drops been either larger, or the shower of a longer continuance, the whole city would doubtless have dissolved, and dropped to pieces.

In the other parts the first rains fall in September and October, after which the Arabs break up the ground, and begin to sow wheat, and plant beans, &c. If the latter rains fall in the middle of April, as they usually do, the crop is reckoned secure; the harvest following in the latter end of May, or the beginning of June.

The country produces several kinds of grain, besides all those of Europe, except oats, particularly rice, and a white sort of millet, with some sorts of pulse unknown in England. The Moors and Arabs still continue to follow the primitive custom of the East in treading out their corn, which is a quicker

but less cleanly method than ours: for this being done upon a level piece of ground, only daubed over with cow-dung, a great deal of earth and gravel must unavoidably be gathered up with the grain: besides all the straw is broke to pieces. After the grain is trodden out, it is only winnowed, by throwing it into the wind with shovels; it is then lodged in subterranean magazines, two or three hundred of which I have sometimes seen together, and the smallest of them would contain four hundred bushels.

Provisions of all kinds are sold extremely cheap. You may have a large piece of bread, a bundle of turnips, or a small basket of fruit, for the 696th part of a dollar of 3s. 6d. of our money. Fowls are frequently bought for three half-pence a piece; a sheep for 3s. 6d. and a cow and a calf for a guinea. It is happy for these people, that one year with another they can have a bushel of the best wheat for fifteen or eighteen pence; for the inhabitants of these countries, as well as the Eastern nations in general, are great eaters of bread; three persons in four living entirely upon it, or upon such compositions as are made of wheat and barley-flour.

In cities and villages the bread is usually leavened and baked in public ovens; but among the Bedoweens, the dough is no sooner kneaded than it is made into thin cakes, which are either immediately baked upon the coals, or fryed in a pan with butter.

All the fruits in Europe, besides those found in Egypt, are produced here, except the hazel-nut, the filbert, the gooseberry and currant-tree. But their gardens are laid out without method or design, and are a confused medley of trees, with beds of cabbages, turnips, beans, and sometimes of wheat

and barley dispersed among them. Fine walks and parterres they would consider as the loss of so much soil; and the study of new improvements they would regard as so many deviations from the practice of their ancestors, which they follow with the utmost reverence.

Lead and iron are the only metals discovered in these countries. The latter is white and good, though in no great quantity; it being dug and forged by the Kabyles in the mountainous district of Boujeiah, and brought in short bars to the market of Algiers. It will not be improper to relate here the story the people tell of the plough-shares of Mahomet Bey of Tunis. This person had the misfortune to be dethroned by his subjects: but having the reputation of being acquainted with the philosopher's stone, Ibrahim Hojiah, dey of Algiers, engaged to restore him to his former dignity, upon promise of being let into the secret. The affair was accordingly agreed upon, and Mahomet was restored; when, to fulfil his promise, he sent the dey of Algiers, with great pomp and ceremony, a number of mattocks and plough-shares: thus emblematically instructing him, that the wealth of his kingdom was to arise from a diligent attendance upon agriculture and husbandry; and that the only philosopher's stone he could acquaint him with was, the art of converting a good crop into gold.

The beasts of burden in this country are camels, a few dromedaries, horses, which of late years have much degenerated, asses, mules, and a creature called the kumrah, a little serviceable beast of burden, begot between an ass and a cow. That which I saw was single-hoofed, like the ass, but differing from it in every other respect, having a sleeker skin, and

the tail and head, though without horns, resembling the dam's.

The black cattle are small, slender, and afford but little milk. Abdy Bassa, the late dey of Algiers, and all his ministers, were greatly surprised when admiral Cavendish, a few years ago, told him, that he had a Hampshire cow aboard the Canterbury, then in the road of Algiers, that gave a gallon of milk a day, which is as much as half a dozen of the best Barbary cows could yield in the same time: besides the Barbary cattle always lose their calves and their milk together.

The sheep and goats also help to supply the dairies, the cheese being chiefly made of their milk. Instead of rennet, in summer they make use of the flowers of the great-headed thistle, or wild artichoak, to turn the milk; putting the curds thus made into small baskets of rushes or palmetto, and afterwards binding and pressing them. Their cheeses are usually of the shape and size of a penny-loaf. Their butter is neither of such substance, nor of so rich a taste as ours; their only method of making it is, by putting their cream into a goat-skin, which being suspended from one side of the tent to the other, and pressed to and fro in one uniform direction, soon occasions the separation of the butter from the whey.

The sheep here are of two sorts; one of them common all over the Levant, as well as in the kingdom of Tunis, is distinguished by its having a large broad tail, which consists of solid fat, not inferior to marrow; but the flesh of this sheep generally tastes of the wool, and has not the tender fibres of the smaller-tailed sheep. Those of the other species are nearly as tall as our fallow-deer, and, excepting the head, are not much different in

shape; but their flesh is dry, and their fleeces as coarse and hairy as the goats.

A gelding among the horses, an ox among the horned cattle, or a wether among the sheep, is seldom if ever known in this country. For such males among the sheep and horned cattle as are more than sufficient for the preservation of the species, have, when they are about three months old, their testicles only squeezed: the Mahometans thinking it an act of great cruelty to castrate any but their own species.

Several of the Arabian tribes, that can bring into the field only three or four hundred horses, have more than as many thousand camels, and triple again that number of black cattle and sheep. The Arabs seldom kill any of their flocks; for they live chiefly upon the milk and butter, or upon what they get in exchange for the wool. The number of cattle likewise brought to the neighbouring towns and villages is also very considerable, when compared with the yearly breed; so that the stock of cattle is continually increasing.

Of the cattle not naturally tame, are a kind of wild cows, which are remarkable for having a rounder turn of body, a flatter face, with horns bending more towards each other than the tame kind. These are nearly of the size and colour of the red deer. The young calves of this species quickly grow tame, and herd with other cattle. The lerwee, the most timorous species of the goat kind, is so fearful, that when pursued it will precipitate itself down rocks and precipices. It is of the size of a heifer, but the body is more rounded, with a tuft of shagged hair on the knees and neck; it is of the colour of the red deer, but the horns, which are above a foot long, are wrinkled and turned back

like the goat's. There are also several species of the antelope and deer kind.

Among the ravenous beasts are the lion and the panther; but the tiger is not a native of this part of Barbary. Some authors, in their descriptions of this country, pretend that the women may be familiar with the lion; and that upon taking a stick, and calling him tahanne, or cuckold, and such like names, he will immediately fly from the flocks they are attending. This may possibly happen when the lion is satiated with food; for the Arabs say, they lose their fierceness, so that a woman may then seize their prey, and rescue it out of their jaws. These instances are, however, rare, and it oftener happens that they devour women as well as men, for want of other food. Fire is what they are most afraid of; and yet, notwithstanding all the precautions of the Arabs in this respect, together with the barking of their dogs all the night long, these ravenous beasts, frequently outbraving these terrors, will leap into the midst of the circle enclosed by the tents, and bring out alive with them, a sheep or a goat. If these ravages are repeated, the Arabs, observing where they enter, dig a pit, and covering it over slightly with reeds, or small branches of trees, frequently catch them, and feed on their flesh, which is much esteemed, it having the taste of veal.

After the lion and panther, the dubbah is the fiercest of the wild beasts of Barbary. It is of the size of the wolf, but has a flatter body; it naturally limps upon its hinder right leg, yet it is tolerably swift. Its neck is so stiff, that in looking behind, or snatching obliquely at any object, it is obliged to move its whole body. It is of a reddish

buff, or dun colour, with some transverse streaks of a dark brown: it has a mane near a span long, and the feet, which are well armed with claws, serve to dig up the roots of plants, and sometimes the graves of the dead.

The faadh is spotted like the leopard; but the skin is coarser, and of a deeper colour, and the animal is not of so fierce a nature. The Arabs imagine it begot by a lion and a leopardess. There are also two other animals marked like the leopard, but their spots are generally of a darker colour, and the fur somewhat longer and softer: one, of the cat kind, is about a third less than a full-grown leopard, that may be taken for a species of the lynx; the other has a small-pointed head, with the teeth, feet, and some other parts, resembling those of the weasel; the body, which is only a foot long, is round and slender, with a regular succession of black and white ringlets upon the tail.

The jackall, and an animal called the black-eared cat, and both supposed to find out prey for the lion, and are, therefore, each called the lion's provider; though it may be much doubted, whether there be any such friendly intercourse between two such different animals. In the night-time, indeed, these, with other kinds, are prowling for prey, and in the morning they have often been seen gnawing such carcases as the lion is supposed to have fed upon the night before. This, and the promiscuous noise I have frequently heard the jackall at least make with the lion, are the only circumstances I am acquainted with in favour of this opinion. The lion is supposed to feed chiefly on the wild boar; but that animal sometimes defends himself with such courage, that the carcases of both have been found

lying dead together, covered with blood, and dreadfully mangled.

Besides these, and some other creatures, not common in other places, there are in Barbary, apes, hares, rabbits, ferrets, weasels, moles, porcupines and foxes, cameleons, and several kinds of lizards.

Of the serpent kind, the most remarkable is the thaibanne, some of which, I have been informed, are three or four yards long; and I have seen some purses made of their skins, which were four inches, or more, in diameter. The zurreike, which, as well as the former, is a serpent of the Sahara, is about fifteen inches long; it is slender, and remarkable for darting itself along with great swiftness; but the most malignant of this tribe is the leffah, which appears to be the burning dipsas of the ancients, and is seldom above a foot long.

Among the birds are eagles, and several kinds of hawks; the crow of the desert, and the shagarag, which is of the size and shape of the jay, though it has a smaller bill, and shorter legs; the body is brownish; the head, neck and belly, are of a light green, and on the wings and tail are rings of a deep blue. The houbaara is as large as a capon, and is of a light dun colour, marked all over with little streaks of brown. The wings are black, with a white spot in the middle; and the feathers of the neck are remarkable for their length, and for being erected when it is attacked or provoked; the bill is flat, like the starling's, and near an inch and a half long. The rhaad is of two species; the smaller is of the size of an ordinary pullet; but the larger is almost as big as a capon, and also differs from the lesser, in having a black head, with a tuft of dark blue feathers immediately below it. The belly of

both are white; the back and the wings are of a buff colour, spotted with brown; but the tail is lighter, and marked all along with black transverse streaks. The kitawiah frequents the most barren, as the rhaad does the most fertile parts of these countries. It resembles a dove in its size and shape, and has short feathered feet; but the body is of a livid colour, spotted with black; the belly is blackish, and upon the throat is the figure of a half-moon, of a beautiful yellow; the tip of each feather in the tail has a white spot upon it, and the middle one is long and pointed. The flesh, both of this bird and the rhaad, is of an agreeable taste, and easy of digestion. There are here, also, partridges, quails, woodcocks, and several other wild-fowls.

Among the smaller birds is the green thrush, which is not inferior to the American birds in the richness of its plumage. The head, neck and back, are of a light green; the breast white, and spotted; the wings of a lark-colour; the rump of a beautiful yellow, and the extremity of the tail and wings are tipped with the same colour. The bird appears only in the summer months.

Among the small thick-billed birds, is the capsa sparrow, which is of the size of the common house-sparrow; it is of a lark-colour, but the breast is somewhat lighter, and shines like that of a pigeon. This bird is remarkable for the sweetness of its note, which exceeds that of the Canary-bird, or nightingale: but it is of so delicate a nature, as immediately to languish and pine away on its being removed into a different climate. Here are also several kinds of water-fowl, besides those common in England.

The insects are very numerous; among these is

a curious species of the butterfly, which is near four inches from the tip of one wing to that of the other, and all over beautifully streaked with murrey and yellow, except the edges of the lower wings, which being indented, and ending in a narrow strip or lappet, of an inch long, are elegantly bordered with yellow, and near the tail is a spot of carnation.

There are here adderbolts, three inches and a half in length, and locusts that are three inches long.*

* We now leave the almost uncultivated wilds of Africa, the seats of Pagan or Mahometan tyranny, and the abodes of barbarism and ignorance; countries, where the people are enemies to the arts, and pride themselves in destroying the noble remains of antiquity. The scene will be now entirely changed; the reader will be entertained with fine monuments of the grandeur of ancient Rome, carefully preserved; and with modern structures, that would do honour to the Grecian and Roman architects.

In describing Germany, Swisserland and Italy, we shall present the reader with the travels of Mr. Misson and Mr. Addison, in both of which we shall incorporate the more modern observations of Mr. John George Keysler, F. R. S. After which we shall give the last gentleman's travels through those places that were not visited by either of the above gentlemen.

The great reputation Mr. Misson's work has enjoyed, will sufficiently justify our giving it a place in this collection, especially as the ingenious Mr. Addison, in his preface to his Travels through Italy, says, "That this gentleman has wrote a more correct account of Italy in general, than any before him, and particularly excels in the plan of the country, which he has given us in true and lively colours."

TRAVELS THROUGH GERMANY AND ITALY,

BY MR. MAXIMILIAN MISSON.

CHAP. I.

A description of Holland, particularly of Rotterdam, Delft, the Hague, Leyden and Haerlem.

HOLLAND being a low, flat country, like one continued meadow, we saw as we approached the shore, the pinnacles of the steeples, and the trees, which appeared as if rising out of the water. The whole country is cut into canals and ditches, with incredible labour, without which the grounds would be so soaked with water, as to render the country uninhabitable; but now, by the industry of its inhabitants, considering its extent, it is the richest and best peopled place in the world: as in the United Provinces, they reckon one city of the first rank, which is Amsterdam; about twenty of the second, upwards of thirty of the third, and eight hundred villages.

The cities of Holland are in general very neat and beautiful, their inhabitants sparing no pains or cost for that purpose, as appears by their constantly washing them, and having the insides of their houses curiously painted: their cleanliness extends even to their shops and stables, which are here kept neater than the best apartments in some countries; and their streets are so clean, that the women are seen almost constantly washing them in their slip-

pers; and the canals being on both sides planted with trees, afford a delightful shady passage through all the chief streets of the cities, and of some of the towns and villages. Their canals are very convenient for travelling, which is generally performed in large boats, covered so as to afford shelter from the injuries of the weather, and drawn by horses, which set off and reach their journey's end at certain hours.

Notwithstanding these advantages, their wines, and the greatest part of their corn, are brought from foreign countries; and though they have always taken all possible precautions in repairing and strengthening their dams, yet the impetuosity of the sea has formerly broke them down, and at different times cost the lives of some millions of people; there were, on the 17th of April, 1429, a hundred thousand persons drowned near Dort; and in 1466, fifteen parishes in the village of Scheveling were overflowed; and so dreadful was the inundation, that the church, which is now close by the sea-side, then stood in the middle of the place.

We were not a little surprised with the first view of Rotterdam, which affords the most agreeable prospect, from a mixture of trees, masts, and lofty houses, which at a distance appear surprisingly beautiful. This city now challenges a place among those of the second rank, its port being large and commodious: the city is rich, populous and pleasant; the store-houses for the navy, the town-house and the bank, are beautiful structures; and the glass-house is famous for making abundance of little enamelled bowls, which are sold to prodigious profit to the savages in the Indies.

In this city, a brazen statue of Erasmus is fixed

on a marble pedestal, surrounded with iron rails, in the place called the Great Bridge, and near it is a little house, where he was born on the 27th of October, 1467, over the door of which is a Latin distich. It is remarkable, that the first statue of Erasmus was made of wood, and erected in 1540, four years after his death; that this was changed in 1657 for one of stone, and this last afterwards changed for another of brass.

The ordinary passage-boat carried us in two hours to Delft, a city that holds the third rank in the assembly of the States of Holland. One of the principal curiosities shown in this city is, the tomb of William, prince of Orange, who was assassinated here by Balthazar Gerard, in the year 1584. The arsenal, the town-house, and the great hospital, with its gardens, are well worth being seen by a traveller.

The canal between this city and the Hague, is not above a league in length, and passes in sight of Reswick and Voerburgh, two pleasant villages, and is on both sides adorned with most delightful summer villas, fine walks, and noble gardens.

The Hague, being without walls or gates, is reckoned among the villages, notwithstanding which, as it enjoys the privilege of a city, so its grandeur and beauty seem to entitle it to that name. It is the residence of the stadtholder, the foreign ministers, and the place of the assembly of the States-general. The great concourse of foreigners also renders the people here more obliging than in any other part of Holland. The air is very good; the wood near the town delightful, and there is a very fine walk from thence to the village of Scheveling, near the sea-side. This town indeed enjoys the most plea-

sant situation of any place in Holland; for besides the above wood, which lies to the north, it has very fertile meadows to the south, good arable lands to the east, and the sea to the west. The houses of pleasure about this place are also very beautiful. There is here shown a chariot, furnished both with wheels and sails, which is carried along by the wind upon the sea-shore, which is both hard and level.

We here took a view of the church of the village of Losdun, famous for the basins preserved there in memory of the 365 children of the countess of Hennebergh, daughter of Florent IV. earl of Holland, who were said to have been baptised in them. The story is, that the countess having reproached a beggar-woman with having too many children, the poor wretch wished her as many children as there were days in the year; and this imprecation being fulfilled, the boys were all christened by the name of John, and the girls by that of Elizabeth, and interred in the church of Losdun, in which the whole history is painted at large, and the basins fixed at each end of the picture. The truth of this, notwithstanding its great improbability, is attested by Erasmus, Vives, Guicciardine, and others.

From the Hague we proceeded to Leyden, a place not so much frequented by courtiers and officers, nor so much disturbed with business and traffic, as the Hague and Rotterdam, but very delightful on account of the beauty and stillness of the place, where the people seem to enjoy one of the principal advantages of a country life in the midst of a great city. Its chief trade consists in the woollen manufactory, which, together with the university, that commonly contains about 1500 students, makes it one of the most considerable cities in Holland. In

the anatomy-hall are shown many skeletons both of men and beasts, abundance of plants, fruits, animals, mummies, ancient arms, habits, coins, images and pictures. In the gallery of the physic-garden, and the adjoining cabinet, we saw many natural curiosities, and a great number of animals and insects preserved in phials with spirits of wine.

Before I take leave of Leyden, it is proper to observe, that the Rhine is here lost near its mouth, where most other rivers are the largest: for this river dividing itself into two branches, near Schenkerschontz, one of them takes the name of Wakli, the other, a little above Arnheim, that of Yssel, and continuing its course about seven or eight leagues below that city, as far as Duerstadt, is there again sub-divided into two other small channels, the chief of which takes the name of the Leck, and the other rivulet turning more to the right, retains the name of the Rhine, till coming to Utrecht, it emits another branch, which, taking its course to the north, is known by the name of the Vecht; while the other, continuing its course by the name of the Rhine to Worden, at last loses itself in two or three canals at Leyden. The cause of this singular circumstance, with respect to the Rhine, is attributed to an earthquake, which throwing part of the downs into the mouth of the river, it has ever since been shut, and the waters being driven back, enlarged and deepened the channel of the Leck. From hence to Haerlem is five hours travelling by the passage-boat, and the canal is all along lined with a great number of country seats and summer-houses.

Haerlem is a large and pleasant city, and from its agreeable situation, by the side of a wood, may

challenge the preference to Leyden. Most of its canals are mixed with the little river Sparn. The city is chiefly famous for the linen manufacture, and that of tape, and for making considerable quantities of silk stuffs. The great church, which is the largest in all the seven provinces, and the town-house, are stately structures.

This city claims the honour of giving birth to Lawrence Costar, said to be the first inventor of printing, though Strasburgh and Mentz claim the same glory; the former for giving birth to John Guttenbergh, and the latter to Conrade and Arnold, two brothers, who are said to have discovered that noble art before Costar. The people of Haerlem, however, keep in their town-house a book, which, they say, was the first ever printed, in a silver case, wrapped in silk, the keeping of which is committed to the care of several of the magistrates: the statue of Lawrence Costar is erected in the same place, and over the door of the house where Costar lived is a Latin inscription in gold letters.

Amsterdam is remarkable for being built upon piles, and for its great trade. Its principal buildings are, the town-house and the exchange.

CHAP. II.

A description of Utrecht, and of the places upon the road to Cologne. The public edifices and remarkable pictures in that city. The author's passage on the Rhine, from Cologne to Nantz, with a description of the country and villages on both sides of that river. His passage on the Maine to Francfort, Worms, Manheim and Heidelburg.

WE passed seven hours very pleasantly upon the canal between Amsterdam and Utrecht; but no

sooner reached this last city, than we found it fell short of that extreme neatness observable in the province of Holland, and yet it retains a sufficient share of it.

This city is famous for its antiquity, its university, and the union of the Seven Provinces, concluded there in 1579, which was the foundation of the whole republic. The steeple of the cathedral is very high, and the church contains many relics, much valued by the Roman Catholics. The mall, and the walks about it, without the gates of the city, are extremely pleasant.

I was told by a gentleman of Utrecht, that there were no less than forty-eight towns within a day's journey of this city, and among them thirty-three, to which a person might go and come back the same day. The adjacent country makes a quite different appearance from that of Holland, the fields being, for the most part, ploughed lands, inclosed with hedges.

Having proceeded two hours from Utrecht, we passed in sight of Zeist, and of the castle, which we left on the right hand. It is a very fine structure, built by one of the richest noblemen of this country. It is enclosed with a ditch, full of running water, and adorned with gardens, in which are statues, fountains, labyrinths, and other ornaments. The fields between Renen and Arnheim, are, for the most part, planted with tobacco, which is propped up by stakes; and at Rhincom, a village three hours on this side Rhenen, is a stone, which is the boundary between the lordship of Utrecht and the province of Guelders.

Proceeding two hours and a half beyond Arnheim, which has nothing remarkable but its fortifi-

cations, we passed the Yssel, and afterwards continuing our journey through Doesburgh, a small city on that river, in the province of Zutphen, we dined in a poor village, on milk and biscuit; but the worst was, that our feast was no better at night, when we lodged at Ysselburgh, a small dismantled town on the borders of Cleves.

Between this last place and Wesel, the country is sandy, and full of woods. The fortifications of this last city are but indifferent, but the inhabitants were then employed in erecting a citadel upon the banks of the Rhine. The Calvinists have here two churches, the Lutherans and the Roman Catholics have each of them one, and the Jews have also a synagogue.

At a small distance from Wesel, we passed the river Lippe, which here runs into the Rhine, and before night we arrived at Duisburgh, a city of about the same bigness as Wesel, but without any fortifications. It has, however, an university, but no great concourse of scholars. Though the great church belongs to the Protestants, the Roman Catholics enjoy the free exercise of their religion, and have even the liberty of carrying the host in public processions, but they avoid doing it for fear of making any disturbance. Not above half a league from Duisburgh we entered the country of Berg, and two hours after we passed through the little city of Keyserwaert, which is well fortified, and seated upon the Rhine. Hence we continued our journey to Dusseldorp, the residence of the electoral prince palatine, which is much larger and better peopled than Duisburgh; its fortifications are in a very good state.

The city of Cologne affords a very agreeable pro-

spect at a distance; and being situated in a plain and level country, the vast number of its steeples make a fine appearance. Though it is of a prodigious extent, it is surrounded with a wall, towers, bastions, and a dry ditch. It has twenty-four gates, eleven to the land and eleven on the Rhine. It is an imperial city, governed by its own magistrates, though the archbishop, who is elector of Cologne, has some share, both in the civil and criminal jurisdiction, and the prerogative of pardoning criminals. The chapter of Cologne is composed of sixty canons, who must be princes or counts, and twenty-four of the eldest of these are stiled capitularies. According to the golden bull, the electors of Cologne ought to crown the emperor; but these archbishops, not being always priests, those of Mentz performed the office in their stead, and have ever since claimed it as their right.

In this city there is a considerable number of Protestants, who have a church at no great distance, in the territories of the duke of Newburgh.

The town-house is a vast Gothic edifice, in which are shown entire rooms filled with bows, arrows, cross-bows, bucklers, and other antique arms. One of these cross-bows is made of whale-bone, and is twelve feet long, eight inches broad, and four inches thick. From the tower of this building there is a very fine prospect of the whole city and the adjacent country. That part of the town which lies opposite the city, on the other side of the Rhine, is inhabited by Jews, and belongs to the territory of Newburgh.

Part of the cathedral is so fine, that it is a thousand pities it is not finished in the same taste. Here lies entombed, as is asserted, the three kings of the

East, who came to worship our Saviour; their remains being removed hither from Milan in 1162, when Frederic Barbarossa laid waste that city. They here report abundance of miracles wrought by them, and amongst the rest, that there being a great drought in Hungary, many people came from thence to implore the assistance of the three kings, who are said to have promised them rain; which following soon after in great plenty, a body of the Hungarians, in remembrance of this miracle, come every seven years in pilgrimage to Cologne, where they are entertained by the magistrates for a fortnight, in a handsome house, built for that purpose.

In the church of St. Ursula are shown the tombs of the 11,000 virgins massacred by the Huns at Cologne, in the year 238, with that of the saint to whose memory the church is dedicated. In a large chapel, on one side of the same church, are to be seen the bones of these 11,000 saints, hung up in as decent a manner as the swords and pistols are ranged in the guard-chamber at St. James's, or in any other armoury. None of these bones have any ornaments except the heads, some of which have silver cases, others are covered with stuffs of gold, velvet, rich silks, &c. Hence the city of Cologne assumes the title of Cologne the Holy.

The entrance of the church of the Twelve Apostles is chiefly remarkable for the story it represents: they here relate, that a burgomaster's wife of this city being buried in this church in 1571, with a ring of great value on her finger, the sexton resolving to steal the ring, paid a visit to the grave, but was so greatly frightened when he found the supposed deceased lady grasp him by the hand, that he made a precipitate retreat. The lady, however, got out of

the sepulchre, and returning home, knocked at the door, and calling to a servant, told him the whole adventure; but the fellow, taking her for a ghost, ran in a great fright to his master, and informed him of what had happened, when the gentleman immediately cried, that he would as soon believe his horses were in the garret. These words were no sooner uttered but a great noise being heard in the garret, the servant ran up, and, to his great amazement, found six coach-horses there. By this time the lady had made a shift to get in, and by the care of her servants was soon so well recovered, that there was no great appearance of her returning to the grave for that time, and the next day the horses were let down out of the garret by certain machines prepared for that purpose. To this day there are shown, in the same garret, several wooden horses, said to be covered with the skins of those that were seen there; and in the church of the Twelve Apostles is a large piece of linen-cloth, spun by the lady after her being released from the grave, which she survived seven years. We find some authentic testimonies of the truth of this memorable story; but in these no notice is taken of the horses, as being an evident and very absurd fiction, invented to heighten the wonder.

The roads between Cologne and Mentz being extremely bad, we chose to embark upon the Rhine, when the first town we came to was Bonn, where the elector of Cologne has a palace. From thence we proceeded to Coblentz, which is agreeably situated upon a neck of land made by the Moselle, where it joins its current with the Rhine. The castle of Ebrenbreitstein, that is, the Rock of Honour, is built over against it, upon a rising ground

on the other side of a river, and is very strong both by art and nature. The palace where the elector of Cologne commonly resides, is at the foot of the hill, upon the very bank of the Rhine, just under the castle.

Soon after we were obliged by a furious tempest to seek for shelter on shore. In our way we passed by an old ruined castle, or square tower, situated on a little island on the Rhine, and known by the name of the Tower of Rats; whither, it is pretended, that a certain archbishop of Mentz made his retreat to avoid those vermin, which followed him thither, and at last devoured him; but the old chronicles mention different names and times when this event happened.

From Bonn as far as Binghen the Rhine runs through the mountains, at the foot of which we saw the country on both sides covered with vineyards, interspersed with a great number of small towns, large villages, and castles; of the last of which I counted forty since my leaving Cologne, mostly built upon the ascents of the mountains, and some on the very points of the rocks. The country people in these parts, particularly the women, appear in a very odd dress, wearing on their heads little caps of coloured stuff, bordered with an edging of a different colour, their hair hanging in tresses quite down their backs; their waists appear very short; half a foot below which they gird themselves with a broad leather girdle, and underneath is a thick roll, which bears up the petticoats almost as high as the knees.

From Binghen to Mentz the Rhine is very broad. Here we went over a bridge of boats, and as soon as we entered the city, the electoral palace presented

itself to our view. This fabric is of a reddish stone, embellished with several ornaments, and though it is built after the Gothic taste, it wants neither regularity nor magnificence. We were told, that in the middle of the citadel were to be seen the ruins of a tower, commonly called the Tomb of Drusus. It is true, Drusus Germanicus, the brother of Tiberius, died in Germany, but not near the Rhine, and he was buried in the Campo Martio at Rome: so that, in all likelihood, this was one of the statues or triumphal arches erected to his memory, near the banks of the Rhine, after the senate had bestowed on him the surname of Germanicus.

The church ornaments, in which the elector says mass, are remarkable for their grandeur; and the canopy, under which the host is carried in procession upon certain festivals, is covered with pearls. All the electors of Mentz bear the arms of their own family, but quarter gules a wheel argent, which are the arms of the electorate; the origin of which they deduce from the first elector being the son of a wheelwright. In the cathedral there are many magnificent tombs of the electors who have been interred there. The chapter consists of forty-two gentlemen, twenty-four of which are capitularies. The elector of Mentz is the first among the ecclesiastical electors: he is also chancellor of the empire, and dean of the electoral college, in right of which he presides in the diets, and at imperial elections. Protestants are allowed to dwell at Mentz, but are not permitted the exercise of their religion. The city is sufficiently large, but indifferently peopled, and the university is at present in no great esteem: the city, however, is situated in a very pleasant country.

After having crossed the Rhine at Mentz, we

embarked in the ordinary passage-boat on the river Maine, which carried us in one day to Frankfort, a city that greatly exceeds Mentz in its size, beauty, riches, number of its inhabitants, and strength; it being fortified with eleven bastions, which, though they have some defects, yet these are compensated by its situation in a flat country. The houses are generally built of red stone, or else of wood and plaister, covered with slates. The Maine, a considerable large river, leaves it on the right; and a stone-bridge, 400 paces in length, joins it to Sakerhausen. The territories of this city are of no great extent. The senate, as well as most of the inhabitants, are Lutherans; and yet the Roman Catholics possess the cathedral, where the ceremony of anointing the emperor is performed. They are, however, not allowed to make any public procession. The Calvinists, who live in the city, have a church at Bochenchein, a small hour's walk from thence in the country of Hanaw, but they are obliged to marry and christen their children in the Lutheran churches.

In the town-house is the apartment where the solemnity of the election is performed, and where is preserved one of the originals of the Golden Bull. This apartment is hung with tapestry, but furnished with only some elbow-chairs of black velvet, and a large table covered with a green carpet. On one side of it is a hall, in which certain ceremonies are performed immediately after the election, which, being over, the emperor proceeds from thence to the church, where he is crowned. The Golden Bull is a thin quarto volume of twenty-four leaves of parchment stitched together, and covered with a piece of vellum, without any other ornament. The seal, which is about two inches and a half broad, and

covered with gold, is fastened to it by a string of twisted silk of several colours; and upon this seal are the effigies of the emperor Charles IV. seated and crowned with a sceptre in his right hand, and a globe in his left, having the shield of the empire on his right, and that of Bohemia on his left; and, on the reverse, Rome is represented by the gate of a castle between two towers.

At Frankfort there are abundance of Jews, who are not so rich as those of Amsterdam: their chief employment is to go from one inn to the other, to sell their commodities to foreigners; and when a fire happens to break out in the city, they are obliged to fetch water to extinguish it. The three annual fairs of Frankfort contribute not a little to its fame and riches. As we were taking coach to leave that city, we observed the coachman put some salt upon each of his horses, which, he gravely told us, was an infallible preservative against witchcraft and other unlucky accidents. Having passed the Rhine at Gernsheim, we entered a wood where the roads proved very bad; but afterwards for two leagues they were extremely good till we came to Worms.

The city of Worms is seated about three or four hundred paces from the Rhine, in a most fruitful country, but has no other fortifications than a double wall. It is not inferior in size to Frankfort, but is poor and ill-peopled. It was formerly an archbishopric, till the see was removed by pope Zachary; but it still remains a bishop's see, and its prelate has great authority there, notwithstanding its being an imperial city. There are so many void spaces within the compass of the place, that the vines planted there are computed to produce annually 1,500 fuders of wine; a fuder being a cask that

holds no less than 250 English gallons. This wine is so highly esteemed in these parts, that it is customary to present it to persons of distinction who travel that way, together with some fish, &c.

The Lutherans have here one church for their own use, and they preach by turns with the Roman Catholics in the Dominican church: but all the rest are in the possession of the Roman Catholics, who do not here carry the host in public, nor make any procession, except on the day after Easter. The Calvinists have a church at Newhausel, in the Palatinate, which is about half a league from Worms, where the Lutherans sometimes christen their children.

St. Paul's church, as well as that of St. John, are very ancient structures, the best of the two being built of vast square stones, in a very irregular manner, with narrow windows, and galleries all round the outside just under the roof. The walls are twelve feet thick, and seem as if they were orignally designed for a fortress.

The cathedral, which is both very long and very lofty, has a tower at each of the four corners. It is a very strong edifice, built in the Gothic taste. Over one of the doors is shown the figure of a strange animal, of the size of an ass, with four heads; one the head of a man, the second of an ox, the third of an eagle, and the fourth of a lion: the right foot is also that of a man, the left that of an ox, and the two hinder feet resemble those of an eagle and a lion: upon the back of this figure sits a woman. The people here tell very odd stories relating to it; but we may suppose it to be a hieroglyphic, composed of the four beasts in the vision of Ezekiel, and the woman designed to represent

the gospel. Over the altar of one of the chapels of the same church is a picture, in which the Virgin receives Christ as he is descending from the cross, while the angels carry the instruments of his crucifixion to heaven.

There are in this city two public edifices, one intended for the senate, where they meet twice a week upon matters of state, and the other for the courts of justice. In the first of these Luther made his solemn appeal; in relation to which the people here say, that the doctor being much heated with the eagerness of the dispute, and also by a fire that was near him, he desired a glass of wine, which being brought, he forgot to drink it; but being still eager in pursuing his discourse, set it down upon a bench, when it soon after broke without being touched by any body, whence it currently passed, that some poison was mixed with the wine; of which the Lutherans were so fully persuaded, that they broke the bench on which the glass stood into shivers, and kept some pieces of it, which are still preserved in memory of Luther's deliverance.

Proceeding on our journey, we arrived at Manheim, which is subject to the elector palatine, and enjoys considerable advantages, from its situation in a flat country, and its being almost enclosed by the Neckar and the Rhine. The most remarkable place in this city is the Temple of Concord, founded by the elector Charles Lewis, who, being a person of great candour and moderation in matters of religion, ordered that the Lutherans and the Calvinists should by turns, exercise divine worship in this church; and the present elector palatine, being a Roman Catholic, has thought fit to join the Romanists with the others, whence the ministers of the three dif-

ferent religions perform, each in their turn, divine service in the same church; and every third Sunday each of the three ministers has the privilege of beginning first. The Roman Catholics, after they have said mass, draw a curtain before the altar, by which means it is concealed from the view of the Protestants. The church, though not very large, is exceeding neat. About forty years ago, Manheim was no more than a village. The streets are very straight and regular, and some of them planted with trees, as in Holland.

After having passed the Neckar at Manheim, over a bridge of boats, we travelled for three hours over a fertile plain, extending to the foot of the mountains of Heidelburg, which, by a continued ridge, seemed to intercept our passage; but the Neckar, passing through an opening, showed us the direct way to Heidelburg, by a covered bridge, which brought us to the other side, where that city is pleasantly situated among the trees and rocks; but the city is neither fine nor well-built, most of the houses being of wood. The electoral palace is, however, formed of hewn stone, and there are several fine gardens among the rocks. One of the most singular things to be seen in this city, is the famous tun of Heidelburg, which is thirty-one feet long, and twenty-one high to the top, to which there is an ascent by a pair of stairs of fifty steps, to a kind of platform, or balcony, of twenty feet long, inclosed with rails. The elector's arms are placed on the front of the tun, with satyrs and drunkards; vines, grapes, glasses and leathern-jacks in basso-relievo.

The various events of war have reduced this country, though it is naturally very fertile. All re-

ligions are tolerated; but the magistrates, as in other parts of the Palatinate, are generally Protestants. The great church of this city contains many magnificent tombs of the counts palatine, and among the rest, that of Robert, king of the Romans, the founder of the university of Heidelburg.

CHAP. III.

Our author's journey from Heidelburgh to Nuremburg. A description of that place, and of the regal ornaments of Charlemagne. The foudness of the natives for drinking. A marriage ceremony. A description of Ingolstadt, Newburg and Augsburg.

ON leaving Heidelburg, we met with nothing but forests of fir-trees; the country was so fertile, and money so scarce, that about Wiseloth and Sirtzheim, a wheaten loaf of eight pound might be bought for two-pence; but in a journey of four days we did not see any considerable town; the best of them were Winheim, an imperial city, and Winphen, both of which are inhabited by Lutherans. It is not surprising that drinking should be so common in this country, considering the temptations they lie under, from the excessive cheapness of the wine; for four pots of wine may be bought for a penny; and if a passenger asks for a cup of this liquor, they bring him a large jack, scarce knowing what a small measure is.

In travelling from the mountainous country into the plains that lead to Nuremburg, tobacco, and hops, by degrees succeed the vineyards. We had a fine prospect of this beautiful city at a distance, while we were travelling along the banks of the ri-

ver Pegnitz, which runs from it; but only serves to turn some mills, though it might be made navigable, and consequently greatly increase the grandeur of this city.

Nuremburg, a place of considerable trade, is well peopled, and is said to be twice as large as Francfort upon the Maine. It contains under its jurisdiction four other cities, and 480 boroughs and villages. It has six gates, 128 large streets, 400 lanes, and is adorned with twelve large, and 133 smaller fountains. In this city are also sixteen churches, forty-four religious house, twelve bridges, ten market-places, 365 towers on the city walls, and about 21,000 houses. It is, indeed, a very handsome city, its houses being generally very lofty, built of hewn stone, and adorned with pictures on the outside. It has, besides, many fine brass fountains, one of which we saw at the artificer's house, the statues of which alone cost 70,000 crowns. The streets are broad, clean, and well paved, but not straight. The castle is seated on a high rock, though all the rest of the city is on a flat.

The ornaments used at the anointing of the emperors, are preserved in the church of the hospital, among which is the diadem of Charlemagne, termed the insula, which is of pure gold, weighing fourteen pounds, and is covered with precious stones. It is not closed on the top, as the imperial crowns are generally represented. The sceptre and globe are of gold, and the sword is said to have been brought from heaven. The robe of Charlemagne is of a violet-colour, adorned with pearls, and the imperial cloak is edged with them, scattered over with eagles of gold, and a great number of precious stones. Here are also the cope, the stole, and the

breeches, adorned with jewels, the stockings and the buskins covered with plates of gold.

The arsenal here is one of the most famous in Germany. In the two geat halls, each of which is 250 paces long, we saw 300 pieces of cannon, and among them many of a very large bore, the biggest of which carries a ball of 300 pounds; but the most of these arms, being of greater antiquity than use, serve only for show.

The public library is in a cloister, which formerly belonged to the Dominicans, and is said to contain 20,000 volumes; the most ancient manuscript is 900 years old, which is a copy of the Gospels, with the prayers and hymns used in the Greek church.

The town-house is a spacious fabric, with a beautiful and well-proportioned front, but has no court before it.

From hence we were carried to the public cellar, which is 250 paces long, and is said to contain 20,000 auns, or middle-sized tuns of wine, a provision of which the Germans always take extraordinary care; for it must be confessed, that the Germans, though the most civil and obliging people in the world, are excessive drinkers. You scarce enter a house, but before you can speak three words, a savoury collation is presented before you, with large vessels of wine. To refuse a health, or to leave a drop in your glass, are capital faults, by which means it never stands still; which made the duke of Rohan say pleasantly of the Germans, that they had found out in their cups the perpetual motion, which had puzzled all the mathematicians in the world. Hence glasses of all sizes are ranged in order, in their best apartments, and make a part of their ornamental furniture.

In the evening we had the opportunity of seeing the ceremony of marriage performed; the bridegroom, attended by his relations and friends, walked from a house to the church, which was about two hundred paces distant, and was soon after followed by his bride, who came with her friends from the same house. On their entering the church, the bridegroom sat down, with her relations on one side, and the bride on the other opposite to him; and over each of their heads, against the wall, was painted the figure of death. From thence they both walked up to the minister, who stood in the midst of the choir, and he had no sooner performed the ceremony, than four or five trumpets sounded from the top of the steeple. Upon this the new-married couple returned, in the same manner, to the place from whence they came.

The bridegroom appeared all in black, with a cloak trimmed with lace, a large ruff, and a little crown of gold plate lace upon his perriwig. But the bride's dress is not so easily described: the best way to form an idea of it is, to fancy a head-tire composed of gilt wire, like a bob periwig, half a foot higher than the forehead, and frizzled out on the sides: these threads or wire are so close together, that there is no more distance between them, than is just sufficient to fasten to them an infinite number of very small, thin, round plates of gold, which hanging both within and without, waved with the least motion. Her habit was a kind of black vest, with long skirts, but the body was very short, and had the seams covered with gold lace, as the skirts were with small knots of black satin ribbon. She had straight sleeves and cuffs, that reached down below her wrists: over this she wore

a handkerchief of very fine lace, shaped before like a man's band, but reaching down to the middle of her back, ended in a point. She had also a gold chain about her shoulders, and another about her waist instead of a girdle. The petticoat was pretty short, and trimmed towards the bottom with gold fringe, and black bone-lace. We saw this bride dance at the wedding with one of the senators in a great ruff. Indeed the customs I observed at this feast were so very different from any I had seen before, that I rather fancied myself in China than in Europe.

Nuremburg can boast of better artisans, and that in greater numbers, than perhaps any city in Europe; particularly the curious works made here in wood, ivory, alabaster, and even of paper and starch, are famous all over Europe. Their houses within are neat and spacious, and I did not see one ceiling in all the city, but what was adorned with some curious joiner's work. They have here such a peculiar respect for horns, that with these they adorn even their best apartments and chambers.

All the way between Heidelburg and Nuremburg we had met with very poor entertainment, but now the inns of Nuremburg made us ample amends; where, among other things, we had every day plenty of very good fish, and a desert of fruit, at reasonable rates. The Roman Catholics are allowed the public exercise of their religion, in the German house or factory, where they maintain a priest and two chaplains, who are always regulars. The rest of the inhabitants of Nuremburg are Lutherans.

The Jews are obliged to live in a village near the city, from whence they have the liberty of coming daily into the town, on paying a small piece

of money, but they are obliged to return before night.

The roads from Nuremburg were very bad and woody, till we came towards Ingolstadt, where we met with a well cultivated champaign country. Ingolstadt is under the jurisdiction of the elector of Bavaria, and is pleasantly situated upon the Danube. It is of an indifferent size and strength, with broad, straight, and well-paved streets; but it is poor and ill-peopled: the houses are mostly painted white on the outside. They told us wonders of their arsenal; but as they were very unwilling to show it, I suppose its fame was greater than it deserved, as things of this nature are seldom kept from the view of strangers, unless not worth their seeing.

From Ingolstadt we travelled to Newburg, a small city of no great strength, seated on the right side of the Danube, where that river begins to be pretty broad and rapid; we passed it over a bridge, that brought us into the city, where, at our first entrance, we took a view of the castle, which is built on a rock, and the apartments, especially those on the ground floor, are very handsome and convenient; but all the furniture had been lately removed to the castle of Heidelburg, and there only remained a cabinet, full of pictures and other curiosities.

The country between Newburg and Augsburg we found very fruitful and pleasant, till we came near the last city, where the grounds are boggy and barren. The Augsburgers, however, boast their city is the handsomest in Germany, and that in size it exceeds Nuremburg itself, though they acknowledge it is not so well peopled; but though their streets are broader and straighter, their houses are

not near so handsome, few of them being built of hewn stone: they are generally only plaistered over, and whitened without; but some of the walls are adorned with pictures. However, the floors of the apartments are for the most part paved with a kind of yellowish marble, brought thither from Tirol; and their ceilings are either of curious joiner's work, divided into compartments, or of a well-polished cement that is very durable. The greatest defect in their buildings is, their chambers being of no regular figure; for the stairs which lead to them are so ill-contrived, as to take away all their uniformity.

Augsburg is the metropolis of Swabia, and though Augustus sent a colony thither, it was so often pillaged, especially by Attila, that there are scarcely any remains of antiquity to be found there. However, there has been lately dug up a pillar of five or six feet high, with the figure of a pine-apple on the top; and several medals of Augustus have been found, with such a pillar on the reverse. This pillar was probably intended to point out the boundary of the empire on that side; it being a constant custom among the Romans, to distinguish the limits of a new-conquered country by some distinguishing mark peculiar to that part of the country; and the pine-apple was probably chosen for this pillar, because this part of Germany abounds in fir and pine-trees; and it is perhaps for this reason, that Augsburg bears the pine-apple in its arms.

Though the fortifications of Augsburg are not very considerable, the inhabitants have endured several sieges with much bravery. The senate is composed of half Lutherans and half Roman Catholics; and the bishop, who has a palace in the city,

has also a considerable sway, and is master of the greatest part of the territories belonging to it. The Roman Catholics make public processions, and carry the host through the streets, which the Lutherans salute by pulling off their hats; for they live in a good correspondence with each other, and avoid all opportunities of giving offence: indeed so great is the harmony that subsists between them, that the poor of both religions are maintained in one common hospital. The Jews are, however, confined to a separate place, and for every hour they stay in the city, are obliged to pay a florin, which amounts to three of our shillings.

The town-house is a lofty and spacious square edifice, of very fine hewn stone: the portal is of marble, and almost all the rooms wainscotted and ceiled with Polish ash, which makes a fine appearance. The great hall is a very noble room, being 110 feet long, 58 broad, and 52 high, and is finely paved with jasper. The walls, according to the German custom, are covered with paintings, intermixed with emblems and devices relating to the government; but the roof exceeds all the rest for its singular beauty, it being composed of regular compartments, beautified with curious pictures and other ornaments, the squares and pannels of which are enriched with sculptures finely gilt.

The arsenal is also a very large structure. The two halls are full of cannon, most of which are of brass; but among the rest there is a culverin, which is a six-pounder, made of leather, and twenty-six feet long: the other arms are kept above stairs. During the wars of the last century, the Augsburgers used frequently to keep their gates shut, for fear of a surprise; but at last they contrived, for the con-

veniency of admitting strangers and others without danger into the city, a secret gate, which still remains with all its locks and engines; the design of which is very nicely and well contrived.

Augsburg was once a city of great trade, when all the merchandize from the Levant was landed at Venice, and, by the way of Augsburg, dispersed through Germany.

In the bishop's palace is shown the apartment where the confession of Augsburg was presented to the emperor Charles V. in 1540, by Luther and Melancthon. The cathedral here has a gate of brass, over which are represented several passages of the Holy Scriptures in basso-relievo.

The artisans of Augsburg are not at all inferior to those of Nuremburg, and even excel them in clocks, goldsmith's work, and ivory turning. We were here shown several clocks, valued at fifteen or 20,000 crowns each; but the worst is, they are so very nice as not to be durable. Their ivory work is no less admirable, and among the rest contain well-shaped cups, with a ring made of the same piece, which plays between the foot and bowl of the cup, without a possibility of coming off. These are so nicely made in miniature, that they inclose a hundred of them, with their rings, in a pepper-corn of an ordinary size. Some of these I purchased: on examination, the traces of the tool with which they were turned was visible. They have other curious baubles, as fleas with steel chains fastened about their necks, so finely wrought, that, though they are a span long, a flea will lift up the chain when it leaps; one of these fleas, with this curious chain, they sell for ten-pence.

The singularity and variety of habits is still more

conspicuous at Augsburg than at Nuremburg: that affair being so exactly regulated by the magistrates, that the differenee of religion, and quality of the people, are for the most part seen by their clothes. For instance, I saw a Roman Catholic merchant's widow in mourning for her husband: she had a handkerchief well whitened and starched, with wings and cornets, a black petticoat, and a cloak of the same colour, made like that of a man's, which reached down to her knees; a large white veil behind, hanging at the corner of her handkerchief, and reaching down to her heels, enlarging itself by degrees, and a piece of the same linen with the handkerchief four feet long, and at least two broad, very much starched, and stretched on a square of wire, fastened just below the hips, and covering all the fore-part of the body.

They have found the means of turning a branch of the river Leck into the city, the waters of which are exceeding clear and good. Upon this channel stands four or five towers, on the tops of which are cisterns, filled by the help of several pumps moved by mills, from whence the water is conveyed into all parts of the city. There are also many fountains at Augsburg, some of which are not inferior to the magnificent fountain of Nuremburg.

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